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Heathenism: A Scriptural Study.

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[Basel Mission.]

OMPARATIVE religion is gradually becoming a very interesting branch of our modern sciences and will have its practical issues. Many deep thinkers, not over-well grounded in the Christian religion, are ready to bring down all the religions of the world to the same level and triumphantly to show us that all the moral tenets of Christianity are nearly the same as those of the other religious systems. In dealing in this way with the religions of the world they lose sight of the main-spring of religion, the standpoint which the various systems take in regard to the connection of man with the invisible things underlying the visible things. Who can give us a better definition of religion than he who gave us the deep and pregnant definition of *πιστις* (faith) in the Epistle to the Hebrews xi., 1? "Faith" is the scriptural synonym for religion. We read: "*πιστις* is the *υποστασις*—the giving substance—(objectively and subjectively) of *ελπιζομενων* (things of hope) and *ελεγχος* (test) of unseen things (objectively and subjectively)." According to this definition of religion there are embedded in it two ideas: the one is, so to say, raising man (*ελπιζομενων υποστασις*); the other is humbling him (*ελεγχος*). This word has in the Bible always a sense of punishing, reproofing (John iii., 20; Ephes. v., 11, 13). By *πιστις* man is brought into connection with the invisible world. Whether man's religion be true or false depends on the question, How the *υποστασις* is taken hold of and worked out.* See Hebrews iii., 14: *εανπερ την αρχην*

* Dr. Sheffield in his very interesting paper on the Condition and Hope of the Heathen (RECORDER, Vol. XVIII) quotes Luthardt, who says: "Consciousness of God is as essential an element of our mind as consciousness of the world, or self-consciousness." Dr. Sheffield supposes by this Luthardt's opinion must be, "that the heathen who are grossly sunken in idolatry have underneath their superstitions an abiding consciousness of the true God." I can't understand how one can draw such a

της υποστασεως μεχρι τελονς βεβαιαν κατασχωμεν, "if we hold fast the beginning of our confidence firm unto the end." This holding firm and working out of the *υποστασις* is the subjective side of religion. But religion has also its objective side. The invisible world is manifesting itself to men with things to be hoped and with laws which work on man. According to the Scripture God left the heathen to go their own way and took Abraham and his descendants out of them. On this rock God, step by step, constructed his economy of revelation, revealed himself to the Patriarchs as El Shaddai, to his people Israel as Jehovah, and in these last days he has revealed himself to mankind in his Son. But although God left the heathen in their own darkness, so to say, to lose themselves in their own works, and although the head of darkness, Satan, made use of this liberty given to the heathen of drifting away on their downward road, to bring them under his dominion, the heathen started with a working capital of their own. There were still some remnants of the original *υποστασις* left. It is true they were not yet partakers of the promises made to Abraham, and in this sense they were "without God in the world" (Eph. ii., 12); but they were still partakers of the covenant made with Noah. Especially in the ancient times a good store of traditions must still have taken hold on many heathen who worked on this *υποστασις*. Now I think that the important question: "What should be our attitude towards heathen religions?" is a very many-sided one and cannot be dealt with in such a sweeping way as many zealous missionaries are apt to do. It is our duty to search our Bible, to throw all its light on this, for us missionaries, not only interesting but also very important question. There is both darkness and light in the systems of the heathen. My purpose is to treat the dark and the bright side, subjectively and objectively and to gather all the light we get from Scripture—this "store-house of the world," as Oetinger calls our Bible.*

conclusion. To come to a knowledge of *the true God* depends on how man works out this consciousness of *θεον* (let us use *θεον* instead of *θεος*) underlying the visible things. Man must use his *νοντ* (the soul's spiritual sense), in order to *νοειν* by faith to bring this inborn consciousness to a developed knowledge of a personal God. But how can one deny that even fallen man has still a remainder of this inborn consciousness" (Acts xvii., 28).

*Oetinger was one of the biblical theologians of the last century, whose works are still a great blessing to Christian people, especially in the south of Germany and Switzerland. Bengel is perhaps the only one with whose name the English reader is familiar. He was the spiritual father and leader of many faithful and gifted labourers sent forth into Christ's vineyard. Oetinger, Roos, Rieger, Hahn, etc. and especially Beck in our century were bright stars. We German missionaries are mostly pupils of this school of theologians. An English clergyman, the well-known Rev. Adolph Saphir says: "There is a strong family resemblance in these south German theologians. It is their deep and solid knowledge of Scripture, as a *whole*, a *living organism*; it is the *historical tone* of their teaching, as distinguished from the abstract dogmatic tone which had crept into the Churches of the Reformation. It was the *bright light* of the

*I. The Dark Side of Heathenism.**(A.) Subjectively.*

Is *πιστις* the root of true religion, then must *απιστία* be the root of false religion. Soon after the fall of man began a development in the opposite direction. There was no working on the given substance (*υποστασίς*). There was an *αποστηματι* (Hebr. iii., 12) opposite to *υποστηματι*. Paul, who got such a deep insight into the manifestations of God's grace, had also a deep insight into the darkness and corruption of the world. He gives in Rom. i., 19, 32 a concise historico-psychological sketch of the *αποστηματι* of the heathen, just as he in Chapters II. and III. draws a picture of the *αποστηματι* of the Israelites, and as he in the second Thess. ii. and I. Tim. iv. shows us an *αποστηματι* of the Christian world. Here it is also the not holding fast and working out the given substance (*την ἀγαπην της αληθειας ουκ ἔδεξαντο.*) The root is always the same; whether man be Heathen, Jew, or Christian, it is a holding down of the given truth in unrighteousness (Rom. i., 18.) The apostle shows us this falling away of the heathen in three stages.

(a.) It is at first a mixing up of the knowledge of God with nature, be it human or brute nature. By a dangerous symbolism God is, so to say, brought down to the same level with the life of creatures bound down into space and time. The specific difference between God and created things, the "*άφθαρτος*" in God is lost sight of. A knowing of God in his "*δοξα*" is not by a sound *νοειν* worked into the "*επιγνωσίς*" of man (Rom. i., 21, 24).

(b.) Darkness sets in. God is by and by not only lost sight of in his supermundane glory; the truth that God is creator is also given up. This distinctive attribute of God is given to nature itself. It is the *μεταλλασσειν την ἀληθειαν τον θεον εν τω φευδει*. Nature is looked at as a *θειον*. It is a development beginning with a *λατρευειν θεω εν ὄμοιωματι κτισεως* (first stage) going on to a *λατρευειν τη κτισει παρα τον κτισαντα* (Rom. i., 25.)

(c.) The third stage is a state of a reprobate mind (*αδοκιμος νους*). The last remnants of the original *υποστασίς* are thrown away (*ουκ εδοκιμασεν τον θεον ἔχειν εν επιγνωσει.* Rom. i., 28.) Humanity is plunged into a mire of immorality.

To sum up: Man, not working on *υποστασίς*, that he may learn to fear God and walk in humility before him, becomes *ματαιος* (empty) and looses himself in the *ματαια* of this world, and is the

future, of the second advent of the Saviour and the fulfilment of God's counsel, which enabled them to take a larger, a deeper and at the same time more concrete and life-full view of Scripture." I mention this because sometimes views of the German missionaries are mistaken for the liberal views of advanced modern theologians. See the controversy about the future hope of the heathen, *RECODER*, Vol. XVIII., XIX).

slave of the visible things. Instead of raising himself to be filled with the *ελπιζομενα* (Hebr. xi., 1) by means of the originally given *υποστασις*, man elevates himself by means of his empty *νοος* (Eph. iv., 17 *ματαλοτης του νοος*), which is, after having broken off its connection with the real invisible world, fettered by the flesh (*νοος της σαρκος* Col. ii., 18). But certainly the apostle will not say that all the heathen individuals are specimens of this description, just as he will not say that all the Jews were and are at any time such as he gives us a picture of in Chapters II. and III., or that all the Christians of the last time will have the characteristics of the masses of anti-Christian age. It is the condition of the masses that the apostle has chiefly in view. Farther, we saw that Rom. i., 20, 32 is a description of the gradual development of heathenism. Monotheism appears not merely in prehistoric times (Enoch, Noah, etc.), there were still monotheistic remnants among the peoples of Canaan. Melchisedek, amidst a people who already worshipped idols, blessed Abraham in the name of God Most High. Oehler in his Theology of the Old Testament says (Vol. I., p. 94): "We may maintain, with great probability, that we have in El Eljon in the midst of Canaanitic forms of worship a remnant of that older and purer form of worship, which was preserved, perhaps, by a Semitic tribe dwelling among the Canaanites." Besides this there were still some traces of monotheistic remnants in Canaan (see Gen. xx., 9-11 and xxi., 22, 23).

Are there no traces of monotheistic remnants to be found among the ancestors of the Chinese?

(B.) *The Dark Side of Heathenism. Objectively.*

Man, not using his faculty of *νοειν* to work on the given substance (*υποστασις*) of the real and invisible things underlying the visible world, was now open in another and objective respect. Unbelief shutting the door against the manifestations of God, opens the door of superstition. There is an "*ενεργεια πλανης, εις το πιστευσαι αυτον τω φενδει*" (2., Thess. ii., 11). It is always the same, whether men be Heathen, Jews, or Christians, not holding fast the "*αρχη της υποστησεως*," "they will come under the dominion of a working of error that they should believe a lie." There are still the religious forms of *προσευχη* and *προσφερειν*, but prayer becomes a *βατταλογειν* (Math. vi., 7), sacrifices are offered up to an Elil (*ουδεν*). But this is not all. We missionaries, according to our scriptural standpoint, know that there is a kingdom of demons, which is the dark objective side of idolatry (see 1. Cor. x.; Ephes. ii. and vi.). When the Bible speaks of the kingdom of darkness it is not the language of poetry. The Bible speaks neither the language of poetry nor of philosophy;

it speaks the real language of real life. Already in the Old Testament are given some hints in this direction. In Deut. xxxii., 17, and Psalms cvi., 37, is the meaning of "Shedim" demons (Keil and Delitsch). The New Testament shows us who is the father of all lies. It is Satan, a fallen angel with his hosts. Here is the dark background of idolatry. There is the power of a strong organization of the "prince of the power of the air." This is the great lie which fetters the pagan world; the heathen supposes his idol to be a real divine being, to whom he offers his sacrifices, but by this he does not enter into a real relation to God, but, contrary to his opinion, he enters into a real communion with the powers of darkness (I. Cor. x., 16, 21). The greater part of the objective side of heathenism is the revelation of the kingdom of darkness. Satan has usurped divine power; he, receiving the sacrifices of the heathen, fetters them by a well organized kingdom of lies. A deeper insight into the life of the heathen makes it clear that it is true that there are strong bulwarks of Satanic power in heathenism. How are the Chinese kept in fear of and in bondage to this power? (Hebr. ii., 14, 15). There is a wide chasm between the standpoint of most modern philosophers and the Bible. But the missionary, holding fast his scriptural views and examining into the real life of heathen, can see that his Bible speaks the real language of real life.

II. *Light in Heathenism.*

(A.) *Objectively.*

But is there total darkness in heathenism? Is all connection with God broken? To assert this is one-sidedness. 'Let us search our dear Bible, "the store house of the world." The important question is, whether the heathen, who were left to go their own way from the beginning, have lost all their working capital, the *υποστασις* and *ελεγχος* of Hebr. xi., 1? Is this opening quite closed, through which some of the supermundane light could come in to fix some bright stars on the dark firmament of Paganism?

We read in the Old Testament (Ps. xciv., 10), "He (God) that chastiseth (marginal reading of the Rev. Version "or instructeth") the nations . . ." Hengstenberg in his Commentary on the Psalms (Vol. III., p. 161) says: "The Hebrew word "Tazar" occurs in the sense of to "summon," to "warn," a sense which it bears more frequently than that of punishment. Gen. xx. is a parallel where the heathen Abimelech receives a warning from God." Hengstenberg goes on to say: "that the doctrine of an influence exercised by God upon the consciences of the heathen is of rare occurrence in the Old Testament, may be explained by the very depraved condition of the heathen around the Israelites, among whom few

traces of such an influence could be seen." This may be, but I think it is with this important doctrine just as it is with other ones, the New Testament brought the full light (see John's prologue to his Gospel). I think we have good scriptural ground to say the heathen have not only brought a stock of traditions with them on their downward road, the light of the Logos is always shining into the darkness. Although the heathen were not partakers of the covenants made with the fathers of Israel, God did not leave himself without witness among them. Let us take up three passages of the New Testament, which show us something of the common manifestations to the pagan world.

(a.) Paul speaks to the heathen of Lystra (Acts. xiv.) of an "*αγαθούργειν*." He says: "God gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness." It is the covenant of Elohim, which he made in the time of Noah, with all men and regarding all things. "The four seasons pursue their courses and all things are continually being produced." (四時行百物生). These good things, which come from the father of light, are everywhere a mighty manifestation of God's *αἰδιος δύναμις* and *θειοτης*.

(b.) Besides these manifestations, which fill man's heart with joy and can help him, so to say, as a ladder to ascend to higher hopes and aspirations, there is another manifestation from heaven always going on. We read in Rom. i., 18: "The wrath of God is revealed from heaven." This heavenly voice, speaking to sinners through calamities as floods, storms, etc., makes deep impressions on the hearts of open-minded heathen.*

(c.) In the classical sermon the apostle preached in Athens he says: "God made of one every nation of men for to dwell on the face of the earth, having determined their appointed seasons and the bounds of their habitations, that they should seek God if haply they might feel after him and find him." (Acts xvii., 26, 27). God in history is also a deep-going manifestation, which rouses man's mind to a sound *νοεῖν*. The apostle says "*ψηλαφῶ*," feeling after. One who is in darkness and gets some stray rays of light, begins to feel after the way. Is there not a feeling after God going on through the history of the pagan world? The Greek strangers who wished to see Jesus in Jerusalem were true types of those "feelers after God." They were genuine descendants of their illustrious countrymen, Socrates and Plato, whose utterances, written or unwritten, were a groping in the darkness after light and truth.

* See the China Commentaries on the passage of the Analects: 過雷、風烈必震。The commentators say: "this was 敬天之怒. 記曰: 若有疾風迅雷甚雨, 則必震。雖夜必與衣服冠而坐。"

(B.) *The Light in Heathenism. Subjectively.*

Who can say that some of the heathen did not make some use of these manifestations of God, and that there are no traces of the working on the remnants of the *υποστασις* and *ελεγχος*, (left in the heart of men) in the pagan religious systems?

It is again the apostle of the heathen who speaks of *συνειδησις*, by which the heathen are a law to themselves (Rom. ii., 14, 15). "It is in the human heart, this inward workshop of man's life, that the law of God performs its proper function, for its operation (*εργον*) is laid there as something written once for all on the heart. The spiritual law is a sovereign power wrought into the organism of the heart, and ever busy there. This power acts as the basis of all sense of truth and uprightness and of all impulse towards them; and this by concentrating in the heart the sense and impulse of a moral reason and bringing them within one central consciousness (眞知) [Mencius]. The latter not only makes them conscious but gives them an active power to bear witness to truth and justice, to express themselves in accordance therewith and to claim the same from others, so that there is developed a judicial process of thought with an accusing of unlawful things and an excusing of lawful." How truly the divine authority of conscience and its faculty of truth and justice are a primary consciousness of human nature, is shown not only in Rom. ii. but by the concurrent testimony of many sayings handed down to us from Paganism, e.g., *Βροτοις απασιν ἡ συνειδησις θεος*; "For every mortal conscience is a God." *Conscientia mille testes*, "Conscience is worth a thousand witnesses." *συνειδησις πληττει την ψυχην*, "Conscience chastises the soul." Here in "conscience" is still a connecting link with the invisible world. In *συνειδησις* Faith has still an organic foundation in Humanity. Accordingly Christianity builds its renovation and completion of faith on this inward foundation already laid, that is to say, it commends them to every man's conscience (II. Cor. iv., 2; John vii., 17; II. Cor. v., 11; I. Tim. i., 15). How far did and do heathen work on this remnant of the *υποστασις* and *ελεγχος*? Paul says in Rom. ii., 9, 10: "Tribulation and anguish upon every soul of man that worketh evil, of the Jew first and also of the Greek; but glory and honour and peace to every man that worketh good, to the Jew first and also to the Greek." Does he here mean heathen and Jews already brought into the full light of the Christian revelation? According to the drift of this passage Paul is speaking of men apart from the Christian revelation. As far as they were true to the light they had, the future retribution will be either bliss or woe. The Jews have the light of the divine law and of the promises of the old covenant. The heathen have only the natural law worked into their hearts. Christ

says: "He that doeth the truth cometh to the light." "He that is of God." "Every one that is of the truth," etc. (John iii., 21; viii., 47; xviii., 37). Paul certainly does not mean to say that the heathen, following as well as they can the voice of their conscience, will come to eternal bliss without Christ. But is it against sound scriptural doctrine to say that everybody who is of the truth will once meet Christ, be it in this world or in the world to come? Where the Bible speaks of God's "*προθεσις*" there is the foundation of it "*εν αγαπη*." There is not a two-fold side in it as Calvin supposed it to be. Farther, for the sin against the holy spirit only there is no forgiveness, whether here or in the future. It is an unquestioned doctrine of Scripture that the provisions of grace were made for the whole world, that God *will that all men should be saved and come to the knowledge of truth* (I. Tim. ii., 4). God does not lie; He stands to His word and will certainly give everybody a chance to meet Christ. Does not I. Pet. iii., 19 and iv., 6 give us some hints that the Gospel will also come "unto the spirits in prison"?* But let us leave the question about future probation; let us see whether there are no traces of light (subjectively) of Paganism in the ancient literature. There were always heathen who were groping their way towards one or another portion of the truth. It is true that without the special revelation of God bringing men step by step to the full light manifested in Christ the best of the heathen could not find God. All the philosophers and moralists failed to re-discover the Supreme Lord, in whom the various common manifestations of the invisible world find their true unity. It was impossible to construct a religion by human force, which brought a real help into this world of sin and which could stand intact against the strongholds of Satanic power. It was also impossible to get sound, real hopes for a glorious future. There are only some stray, misty anticipations of a new order of things. Some of the ancient fathers of the Church and some of our modern orthodox theologians went too far in saying that there are Christian ideals, yea, prophesies, to be found in the pagan literature. Ritter, one who thoroughly knew the ancient philosophers, has (History of Philosophy) well shown how wrong the ideas of the theologians herein are. Also Legge says in his Commentary on the Doctrine of the Mean, treating the passage 待其人而後行

* There is always some fear with some missionaries that the belief of a future hope of the heathen will be dangerous to the missionary zeal. Gilmour, an ideal missionary, whose zeal was many miles above the level of the average missionary, "did not think that those who died without the knowledge of Christ, or without a fair chance of salvation, were finally and hopelessly lost. He believed they would have the chance of choosing between self and Christ in the other world" (see RECORDER, 1891, page 322). That was always the belief of the earnest so-called biblical Pietists of South Germany, who are the most zealous supporters of the German mission.

"that it is suggested in Confucius Sinarum Philosophus, that there may be a prophesy of the Saviour, and that the writer may have been under the influence of that spirit, by whose moving the Sibyls formerly prophesied. There is nothing in the text to justify such a thought." But God raised from time to time some men, who did a good work in using their spiritual sense (*νοῦς*). Confucius and his followers, with a practical turn of mind, have thrown much light upon the duties of man. Laotse, the deep thinker, the philosopher of China as Dr. Chalmers calls him (Introduction to Laotse) "soared away into regions and heights, where others could neither follow him nor see him, but he very often came back with a jewel in his bosom." We can say that there are traces that many ancient Chinese were open for all the common manifestations to the heathen Paul was speaking of. Some of them meditated on God's revelation in the works of Creation. They recognized something of the "everlasting power" (Rom. i., 20), that eternal bond of unity in the constant flux of visible things which keep rising into existence and ebbing away again. There were also always some who were open for the manifestations of God's wrath and of his direction of human history. The Chinese classics, and especially the historical records, are full of a knowledge of the Law of Retribution. Some of the ancient Chinese philosophers used to meditate on the law written into man's heart. That was a noble work of some of the Chinese thinkers to grapple with the question: "What is man's *性*," which God has bestowed on man. They have brought many precious stones to light, worthy to be appreciated by us.

After all, what is our attitude towards the heathen systems? Let us not lose sight of the darkness in them. Idolatry and ancestral worship are strong bulwarks of the kingdom of darkness. But let us rejoice in whatever is found in Chinese literature and in the proverbs handed down from ancient times, which can, from a Christian standpoint, be regarded as truth. There are traces of the *λόγος σπερματικός* of the light which shineth into the darkness of the heathen world.

The latest tidings from India show no abatement in the wonderful movement among the low castes and outcasts toward Christianity. Bishop Thoburn is of the opinion that 20 per cent of the Hindu population of India belong to these classes. So great are the numbers that are asking for baptism that in all the missions they find it is becoming a grave problem how they are to supply their native Christians with even the cheapest class of native preachers. The missionaries of India are beginning to study the problem of self-support for the native Churches, for it must come to that if the two hundred and eighty-four millions of India are to be evangelized. There are few missionaries in that country who do not confidently hope for so grand a consummation. Some believe that within a half a century India will be as thoroughly Christianized as England or America.

Localized Work.

BY GEORGE MILLER.

[Ning-kueh-fu.]

HOW to gain converts, train them in the Scriptures and fit them for aggressive work,—are questions often asked, and in this paper I will endeavour to answer them as clearly as possible.

Localized work is work confined to a place or district. It includes every form of Christian effort and provides ample room for the use of methods.

When appointed to a charge we should devote ourselves faithfully to its needs. The work of the Lord should have our undivided attention. To be occupied with thoughts and plans beyond our sphere will certainly hinder and cramp our usefulness. Settled in a new district we should spare no pains in acquiring a geographical knowledge of it, the extent of the population, the local manners and customs and the general rites and practices of superstition and idolatry.

Important centres should be chosen for location. Although it is a fact that few converts are found in the cities, yet much of the prosperous country work owes its commencement to work done in the cities. Besides, a knowledge of our mission and the Gospel we preach spreads more rapidly to the outlying places. It is needless to say that we should be diligent to maintain our fitness for the work. The necessary qualifications for the work are given explicitly in 1 Timothy, ch. III. As most members of our mission commence work when comparatively young, great care should be taken so that as we advance in the work we may be able to meet its increasing demands. “Study to show thyself approved unto God, a workman that needeth not to be ashamed.”

How to gain converts? This is a question of burning importance. It solicits our earnest and prayerful consideration. “They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

There is nothing we desire more than to see precious souls saved, and yet we must not forget that we are agents; conversion being the sole work of the Spirit. Perhaps the reason why methods so often fail is, that more faith is placed in them than in the converting power of the Holy Ghost. If the death and resurrection of Christ, apart from the operation of the Spirit, cannot convert a soul

how convinced we should be that unless we are endued with power from on high our work is vain.

The first and most important work is to preach the Gospel. "How shall they (the people) believe in Him, of whom they have not heard, and how shall they hear without a preacher."

Much time should be given, at the outset, to work in the city and immediate neighbourhood before we press out into the regions beyond. By working the city well we in a measure introduce ourselves to the population of the district.

The methods principally used in local missionary work are chapel preaching, open-air preaching, house to house visitation, personal dealing.

Chapel Preaching. The chapel should be situated in a busy part of the city. It should be clean and made as attractive as possible and well furnished with Christian literature. (The missionary's house should not be far from it). The preacher should be neat in his dress, becoming his position. The exercise of natural politeness will help to gain the goodwill of the people. By our manner we should seek to win their confidence. In our going out and coming in we should walk worthy of our high calling. "Be gentle unto all men, apt to teach, patient" in all things showing ourselves a pattern of good works. The value of good example cannot be overestimated. Let the style of preaching be simple, logical, conversational and strictly evangelical; the manner of address humble and conciliatory. A declamatory style is not appreciated, while expository teaching will generally meet with acceptance. While earnestness is invaluable, to speak intelligibly is of paramount importance. Be sure that the people understand. The elementary truths of Christianity should be explicitly stated. These should be repeatedly explained and made simple by apt illustration from the customs and literature of the people. The language is figurative to the extreme, and any conversation or discourse that is void of *hao-pi-fang*'s will be rather monotonous.

Avoid subjects of controversy and guard against the hobby of ridiculing idolatry. It is imperative to denounce it, still this should be done according to the teaching of Scripture. To catechise those who seem most interested will often help us to know how much they understand and enable us to rectify any misapprehensions they may have made while listening. It is also a good method for inculcating the principles of divine truth. Their religious ideas are very different from ours. Their natural turn of mind is distinctly foreign to ours. Their thoughts of God and sin are altogether unscriptural; in fact any truth or custom with which they are not familiar is at first difficult to understand. We need to pray without ceasing

for the Spirit's help and guidance that they may be able to comprehend the greatness and simplicity of the Gospel. As to subject matter no fixed rule can be adhered to. We should endeavour to adapt ourselves to the circumstances, observing the character and ability of those we address. Idolatry and superstition are not the greatest hindrances to the Gospel. The total and deep-rooted depravity of the human heart is undoubtedly the strongest barrier to the entrance of God's word. Lust, pride and worldliness are the sins which predominate, therefore with solemn earnestness and divine authority we need to expose them and call upon the people to repent and turn to God. The Fall, with the only remedy for sin, should occupy a prominent place in our preaching. Don't let the Gospel have a secondary place, for it pleased God by the foolishness of preaching to save them that believe. "Preach the word," &c. At the close of every conversation or discourse we should deal personally with any who are anxious to understand. Regular chapel preaching is a splendid way for educating the minds of the people in Gospel truth. Before the audience disperse they should be asked to buy a Christian book or tract. If there is difficulty (after a time) in getting an audience every legitimate means should be used to get one.

Open-air Preaching. It differs from chapel preaching in that it is more difficult. When preaching in a chapel the hearers feel bound to be a little decorous. In the open-air they are free to act as they please, and unless we are wise and prudent we will fail to do any good, but on the contrary prejudice the minds of the people against us. Do not obstruct business thoroughfares, but choose some public ground. Usually our appearance is enough to attract the people; if not, a hymn might be sung, and when a few have gathered round begin in a quiet and unassuming manner to speak to them. Have proof for everything you say. When questioned answer quietly. To get excitable or irritable is to fail. I have often found, when asked some difficult question, it is best to ask what the enquirer thinks. On one occasion I was asked to explain the nature of the soul. I acted on the above plan, and the individual gave such a ridiculous answer that it was easy to show the absurdity of it and give a more intelligent one. The attention of the crowd can often be gained in the following way. If some of those present are rude and impudent appeal to the good reason of the others. This in all likelihood will have the desired effect. As the people generally come and go we should try to fix some Gospel truth in their minds. To preach at stated times in different places will make our message more widely known. During open-air preaching tracts and booklets should be kept ready for sale, and when we separate those present should be warmly invited to the chapel for further instruction.

House to house visitation and tract distribution hold a very high place in evangelistic work, and much attention should be given to them. The reason of many of the wild stories about missionaries is due to our want of intercourse with the people. If we want the people to know us and become friendly there is no better way than by district visitation. Some suppose this is a work for the native evangelist only, that the people are so prejudiced towards the foreigner it is difficult for him to do it. I grant that this work is difficult, but with a loyng manner and prudence it can be done. Yea it ought to be done. If we are reserved in our manner we might live for twenty years in a place, and the people still know very little of our mission. We need to get into living contact with the people. We gain a great deal by doing so. It helps us to understand the spoken language, and we become familiar with the social life and customs of the people, and in this way an intelligent idea is formed of the work that has to be done. Having laid a good foundation in the character and literature of the people we should with untiring diligence seek to master the spoken language thoroughly; until the people can understand us and we them our work will be very unsatisfactory. In house to house visitation we get to know the various grades of society better, and, to adapt ourselves to these, a wide knowledge of the vernacular with a minute observation of character is indispensable. It requires more tact to fish with a rod than a net, therefore in visiting we need to be "wise as serpents and harmless as doves."

The houses, shops and official places should all be visited. The message of redeeming grace should be carried to all. Offer a tract as an introduction and then give an invitation to worship. By this time you will be able to judge if the people are willing to hear. If so you will likely be asked to sit down, thus the opportunity is gained for conversation. I may say that during my experience of seven years' work there are only a few instances where I was absolutely refused admission. Let this visitation be done successively. Visitation in the country can be done in the same way. We should go when the farmers are not busy, during the early spring or immediately after the autumn harvest. After visiting the houses in a village, if the weather and circumstances are favourable, an open air service should be held. The magic lantern is very useful in country work. Although some may misinterpret the illustrations, still if carefully explained the majority will understand. Results on the whole are satisfactory.

Personal dealing is perhaps the most interesting and encouraging part of our work. In the life of Christ and the early apostles blessed results followed this work. In our anxiety to preach to crowds

do not let us forget to deal with individuals. Think of Christ at the well of Samaria, Philip with the Ethiopian, Paul with Onesimus. The majority of converts have been led to decision by personal dealing.

In consequence of the above mentioned methods of work many visitors will come; some as enquirers, others out of curiosity and many in search of gain. Let us welcome all. Somehow there is an impression abroad that we are inaccessible. This may be attributed to the reserved and secluded lives of some missionaries. Although preparation and study should not be neglected, still if a Nicodemus comes we should find time to converse with him. If we refuse to meet those who come, in a short time nobody will come. When we meet those of impure motives we should not be discouraged or abrupt in our manner to them, but point out the more excellent way. The most difficult inquirers to deal with are those who conceal their motives. Many of our visitors will have never heard the Gospel. Some, although having heard, will have wrong notions of its true purpose, while others will be familiar with the first principles of Christianity. Let us deal faithfully with all and strive to win them for Christ. Beware of over persuasion, lest the work of the Spirit be hindered. In our anxiety to get converts let us guard against the tendency of making them.

Be faithful in the declaration of God's truth and doubtless many will be saved. When tempted to grow weary of the work get alone with Jesus, and in the sweet converse of private communion your strength will be increased and hopes revived.

When the first sincere converts are gathered do not minimize the difficulties that may attend their confession of faith. I have often wondered why Christ tested those who came to Him with such severity. He knew there could be no compromise, and although He was pained that so many turned back He would receive none who did not genuinely obey His word. "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." If you are disappointed in some of the converts do not fall into the extreme of distrusting all. To be suspicious and seek for perfection while we are imperfect ourselves is very unjust. Bear with infirmities if there is evidence of a change of heart. Remember how tenderly the Lord dealt with Jacob and how long-suffering He has been towards us.

With prayerful perseverance in the fore-mentioned methods we may confidently expect to see an organized Church. After a Church is organized the responsibilities and duties of pastoral work begin. However much we love evangelistic work the converts should not be neglected. As most converts are admitted into Church-fellowship after they know the rudiments of the Gospel it is imperative that

they be taught in the Scriptures and led on towards perfection ; in other words ceasing to continue in the state of babes they should never rest until they are adult Christians. Christian growth can only be obtained by an increasing knowledge of Scripture and hearty obedience to the Divine precepts. The general weakness and unfruitfulness among Christians is due to their ignorance of God's Word. It is the undeniable testimony of experience that those who know and love God's Word are the foremost in Christian service and the most eminent for purity of life and piety. If life is to be sustained it must be nourished. "Feed the Flock of God" is a command incumbent on all who have oversight of a Church. I would urge upon all a more earnest and deeper study of the Bible. We must be examples to our flock in our love and knowledge of the word. Burns, the pioneer of the English Presbyterian Mission, was called "the Man of the Book."

There are special difficulties which present themselves in the training of converts. The majority are uneducated and unable to read the Scriptures. Although they have good memories we can hardly expect to see steady growth of Christian character until they can read and study for themselves. Again most of them are poor, and their time is almost fully occupied in providing for the necessities of this life so that they find it hard to study. We should do our utmost to get the converts to read.

Where a separate dialect is spoken it may be easier to learn the Romanized, but where colloquial mandarin is in use it will be more advantageous to learn the character. We must not suppose that when they are able to read the difficulties are past, for many who can read have no love for the Word. The materialistic spirit is so strong that it hinders the progress of grace in the soul.

Strict observance of the Sabbath should be enjoined. Continued obedience to the Fourth Commandment helps in gaining a knowledge of the Scriptures. Those who absent themselves from regular attendance at worship will suffer, for the Sabbath is frequently the only day that we can all gather together. It should be devoted to the instruction of converts and the manner of teaching should be largely catechetical. All who can read might take part in reading the Scripture lesson, and every one should be catechised. The difficult questions can be put to the more intelligent, and the simple to those who are not so far advanced. By repetition the lesson will eventually get engraven on their minds. Patient and unflagging zeal will be richly rewarded. In teaching the Scriptures constant trust must be placed in the Spirit. By His aid we get to know God as He is revealed to us. It is encouraging to see how some by private prayer and study become strong in the Scriptures,

established and settled in the faith. Aggressive work is the outcome of vigorous life. It does not consist of periodical outbursts of enthusiasm but in the steady development of Christian character. Previous to the descent of the Holy Spirit the disciples understood very little of Christ's teaching. Although they had heard much it did not become real life to them until they were indwelt by the Comforter.

In the native Church there are few leaders, yet most of the Christians, if trained and led forward, can do a good work. We should try and find out their different gifts and guide them to the work for which they are fitted. None should be hurried into a work for which they are not qualified. Voluntary effort is always attended with much blessing. Self-support should be taught from the beginning. The extravagant use of mission monies has done much to cripple the work. The subject of self-support is one which many of the native Christians do not appreciate. It was to the discredit of the Church of Thessalonica that they did not minister more liberally to the apostle's needs. While busily engaged in preaching the Gospel he had to labour night and day for his support. One would have supposed that seeing they received the Word so gladly and were zealous in propagating the truth they would have attended more faithfully to the needs of the apostle. It was not so, for in the beginning of the Gospel, when Paul departed from Macedonia, no Church communicated with him concerning giving and receiving save the Church at Phillipi, for even in Thessalonica they sent once and again unto his necessity.

The greatest blessing of self-support is in the blessing it brings to those who give. It destroys the mercenary view of Christianity and elevates the ideal of the believer. It deepens their interest in the work and strengthens the bond of union between the members. The Chinese believe a work worthy of support is worthy of attention.

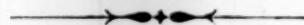
When self-support is taught from the beginning there will be a healthy development of the Christian cause. The Church, if possible, must be kept pure. To this end the administration of discipline is needful. When the morality of the Church is low it cannot prosper. Doubtless it was hard for Joshua to see Achan and his house destroyed, still it had to be done, for as long as sin remained in the camp the children of Israel could not go forward.

We could wish that discipline had no part in ecclesiastical government, for it is perhaps the most difficult duty of the pastoral office. Native Christians find it difficult to get rid of evils formerly known and practiced. The superstitious and idolatrous training and their familiarity with the common vices of the world make it hard for them to live free from sin. While the grace of God is

infinite and omnipotent and able to keep them from falling it still remains that many allow their evil tendencies to drag them into sin.

All offenders should be immediately dealt with. In doing so we should act with tenderness and firmness according to the three-fold rule given by Christ (Matt. xviii. 15-17 verses). Reproving a brother who had sinned was a positive command under the law (Lev. xix. 17.) The Jews have a saying that one of the causes of the ruin of their nation was "no man reprobred another." It is unwise to administer discipline when our own hearts are out of touch with God. We need the Spirit of Christ. The pastor often refrains from this duty, being afraid of the consequences. Dissensions and serious difficulties may arise. Nevertheless for the sake of the wrong-doer and the benefit of the Church it should be done. In this way we can manifest our loving care for the Church.

To train converts in the Scriptures, teach them self-support, and to guard the purity of the Church, is work connected with the pastoral office. All pastoral work should be enforced by the example of a holy life. Paul was not only an ideal evangelist but also an ideal pastor. In his readiness to glorify Christ he could exclaim, "For me to live is Christ, to die is gain." Study his love and work for the Church; he lived blameless before the people and could say without boasting, "Brethren, be followers together with me and mark them which walk so as ye have us for an example." Paul was an itinerant bishop. He organized Churches, and from among the converts chose those who were called of God. Timothy at Ephesus, Titus at Crete, both were among the early converts of Paul. The apostolic way is good. Let us therefore pray that God will raise up native pastors and elders that will bear the burden of the work and evidently have definite charge in the Church. May the Lord guide and help us in all our efforts to strengthen the good cause, and may the spirit of wisdom and might rest upon us all until Jesus comes: for His name's sake.



How to GIVE.—A gentleman who has raised large sums of money for benevolent purposes says that in soliciting charitable and other subscriptions he has never had any difficulty or trouble with men who have given proportionately and systematically. He further says: "A man who does not give definitely, and who does not set down in his account book exactly what he does give, is apt to think that he is always giving. There is no falsehood larger and deeper than this in all practical life. If you will put down just what you give to charitable purposes you will be surprized at the end of the year how little you have given, yet you may have the feeling that you have been always parting with your money in response to benevolent appeals."—*Selected.*

Untempered Mortar.

BY REV. WILLIAM ASHMORE, D.D.

[Baptist Missionary Union.]

THIS sort of building material has survived the prophetic age. There is plenty of it left. Good advice on the subject is in order. If we are not suffering for the lack of it one day we may be the next. I, for one, give diligence to read all that is written in the way of suggestions as to how to carry on mission work to the best advantage. There are many workers in the mine, and the lode is rich and seemingly inexhaustible. But when it comes to an assay of the ore thrown out, the matter is not so simple, and then when I come to compare the various recommendations I find myself perplexed to know which mortar is tempered and which untempered.

For example, every now and then one lights on something of this kind. It is assumed that the work, here and there, is somewhat of a failure, or is likely to become such, and therefore instructions how to escape disappointment and insure success are freely profffered. Stress is laid on the shortcomings and inadequacies of missionary workers. They are not well enough educated ; they are not sufficiently well grounded in the knowledge of comparative religions ; they are not up in the apprehension of native peculiarities ; they do not study enough how to make themselves personally agreeable ; they come short in the offer of attractions ; they are not polished in speech ; they are not always elegant in their manners ; they may be a bit uncouth in their personal appearance ; they fail to apprehend the native character ; they do not know how to extract the good that is in the native religions,—and so on with a dozen more excrescences or deficiencies as the case may be.

Somehow or other one is rather cornered with a suggestion as to whether the worshipper of idols is so much a sinner against God with a spirit of rebellion in him as he is a poor unfortunate victim of circumstances, and whether he is not morally excusable for not attending to a call to repentance given by a man in a strange ill fitting dress, and with such a lack of scholarly elegance as even a poor low down mendicant has a right to expect, and whether the missionary is not more to blame for the non-conversion of the hearer than is the hearer himself.

Certainly if that hearer knows English and if he reads some of the strictures passed on the lack of culture of less polished missionaries he will be ready enough to consider himself illy dealt with, and,

to some extent, wronged by the Churches of the West, who have sent the water of life to him in such "earthen vessels" instead of in finished and decorated porcelain jars.

Now we have not one word of objection to raise against all the exhortation and admonition that may be volunteered in order to make a missionary qualify himself to the utmost. If an apostle could say, "Who is sufficient for these things," much more may we say so who lack the apostle's abilities and experiences. We ought to do our very utmost to remove every extraneous thing that can stand in the way of access to the ears and understandings of the people. It is not a light thing to stand up before the Chinese or the Japanese or the Hindus with this message of life and death. The man who goes at it with conceit and assurance, or is indifferent to the high qualification demanded of him, is not fit for the work. He should be sent to spend three years in Arabia or some other place, say back in the desert of Horeb, in order to fit himself or get a right state of mind. That much is fully conceded.

And yet we do believe these criticisms are overdone. That particular beast of burden is being overworked. He should be turned out to grass for a while and to allow some other reasons to come in for a turn of consideration.

It may be that scholarly people are some of them repelled a little by the lack of elegance in those who approach them at times, but the real ground of repulsion is in their own hearts. It is the subject matter in hand that causes the difficulty. If self-interest is at stake, or a bargain is on hand, or if some honor and preferment loom up, these same persons experience no such shock to their scholarly refinement. Consuls and Custom House officers and merchants are not likely to use any better Chinese than missionaries. They may use even "pidgin English" some of them, and it is all right enough. Whoever heard of merchants being upbraided and told they did not do more business because they did not use the flowery and stilted language of the scholar. If the literary graduate is ill and he condescend to send for a foreign doctor and his life hangs on the issue he does not stickle much at the quality of the doctor's Chinese. So that he understands him is the essential thing. But when it comes to religion it is all the other way. The man who talks to him about eternal life must do it in select and rhythmical phrase, otherwise he will be found fault with for his broken utterances. Let such men act that way if they will, but it is no reason why we should echo their exaggerations and put all the blame on the poor missionary who is doing his faithful best and doing it not so poorly after all. The Corinthians who were burnished in Greek culture had a deal of this spirit and went so far as to deride Paul's personal appearance and to

declare that "his speech" was "contemptible." They did not mean that Paul did not know Greek. He was a scholar and knew their masters of style as well as they ; what they did mean most likely was that his sentences were not so ornate as those usually turned out by Athenian rhetoricians. But those sentences did their work irrespective of their non-conformity to the Attic higher *Wén-li* of those days.

These things ought to be said for the sake of some of the younger missionaries coming on. Older ones who have been in the thick of the struggle for twenty and twenty-five years do not mind it much one way or the other. But we have young men just buckling on the harness, who will make able and successful preachers—preachers of downright power if encouraged to keep on practising and if not discouraged by too much emphasis on the notion that such a standard of literary polish is required that nobody but a scholastic rarity can hope to meet the call.

With it all let us remind ourselves of some old-fashioned Scripture teachings along this line. We do not find them piling up at the doors of the Apostles all the blame when people hardened their hearts and "spake evil of that way." They put the blame where it belonged, on "an evil heart of unbelief." They would not come that they might have life. The sentiment is heard occasionally that if the children of this world could only be shown what is for their real and best welfare they would choose it outright and follow it without further trouble, and that if only furnished with a few perfect examples the consummation would be complete. The apostles were a very earnest, a very faithful and a very blameless class of men, but they did not succeed in convincing everybody. On the contrary the more godly they lived the more they were offensive to "the world" that lieth in wickedness. If Church history tells the truth, only one of them died in his bed ; the rest were all hounded out of "society" and off the face of the earth. Jesus of Nazareth showed them what was best for them and lived a life of divine beauty and completeness before them. Yet neither were they satisfied with Him, but killed Him too. The plain truth is that the world is not in love with holy living. In too many of these calculations the Holy Spirit is the overlooked and neglected factor. Not until the Spirit is poured out from on high to convince men mightily of sin, of righteousness, and of judgment, will this wilderness of China be counted for a fruitful field. "*Not by might nor by power but by my Spirit saith the Lord of Hosts.*"

Superstitions of the Chinese.

BY DR. E. R. JELLISON.

[Methodist Episcopal Mission.]

TO know any people you must know what they think, feel and believe. The condition of the nations of the world to-day is, and always has been, the outgrowth of the beliefs, or the superstitions of the mass of the people. Often it is, that some great man has so directed, influenced or controlled the people that they have changed the maps of continents and enlarged the sphere of human thought, but you can, by searching, find out that the man, though great himself, was but the exponent of the thought of many others, and that the result reached under his directing hand was in accord with the most advanced thought of the people of the time. It is also evident that there never has been any great change in the condition of any people except as it has followed a previous change in the education and thought of the people. We see how the power of Christian thought and faith has placed the Christian nations of the earth in the front rank of science, literature and art. We have but to look at the debasing beliefs of poor dark Africa to see the reason for the condition of savagery in which the natives are plunged. You who have studied the rise and fall of empires and can bring to your mind's eye the cause and effect of the forces which have been potent in making and destroying kingdoms, know how great an influence the religion or absence of religion of the people has had in the various changes through which the nations of the world have passed. I think that the historian of the future will more than ever embody with his chronicle of events the reason why. And the foundation of the reasons why any people have allowed themselves to be ruled or influenced by others will be found in what the people believe, feel, think and know. Look at the United States with its millions of free. The ideas that all men are free and equal and that a government should be of the people, for the people, and by the people, have worked out the government of the United States. The idea that might is right has placed the monarch on the throne and made the free born man a thrall. The idea of the divine right of kings has made the ruler a despot and the people his willing subjects.

Every superstructure has its foundation. No state will be a great influence which does not possess in its people individuals who

will rise to great occasions and be a guiding power in the affairs that will make either for progress or retrogression. On looking at China to-day we cannot but acknowledge that her condition is due to her religion, superstition and belief in those incredible stories and many varieties of improbable and impossible things which so largely influence the mind of the people. What are some of the superstitions? I have selected some of the stories that are believed by the people, and in securing my information I have kept to the words of the Chinese who have related them to me. I will first relate some stories of the fox, than whom in all countries no more cunning animal is found. It is but natural that the Chinese, believing as they do in spirits and occult influences of so many kinds, fearing as they do the powers of darkness and the unseen, should ascribe to that cunning animal, the fox, such miraculous powers.

I. The Fox and the Office Seeker. Once in the halcyon days of the Ming dynasty a native of Nanking, possessed of considerable means, desired an office at the hands of the Emperor. Though repeatedly warned by his family and friends of the dangers of travel he resolutely set out for Peking to interview the officials in whose hands was the power to appoint him. Armed with plenty of credentials from influential people he hired a comfortable boat and set sail for the Capital. His journey took him by the way of the Grand Canal. When approaching Yangchow he was suddenly taken very ill. As the boatman would get into much trouble and expense if the traveller should die on his boat he endeavored in every possible way to get rid of him. When the sick man had eaten nothing for some days the poor boatman was driven nearly to the verge of despair, when luckily for both a small boat, in which sat a beautiful lady, came alongside of them. She, seeing the sick man, very kindly offered to take him on her boat and look after him. Overjoyed the boatman quickly transferred his passenger. After inquiring into the patient's condition the lady produced two pills and induced him to take them. Having swallowed them he was instantly cured, and they proceeded on their journey in the happiest mood. On making inquiry to whom he was indebted for so great kindness his benefactress said she was a resident of Yangchow, out for an excursion on the water. He told her where he was going, and as he would not risk the former boat after such shabby treatment, they concluded to go on to Peking together. Moreover, as they journeyed, the beautiful lady, who by the way was a fox, so fascinated the office seeker that he desired to make her his wife. This being the aim and purpose of the fox she readily gave her consent. Arriving at Chinkiang-pu the office seeker decided to

leave his wife there until his return from Peking. This was accordingly done, and alone in her little boat, wafted by favorable breezes, he rapidly accomplished the journey to Peking, and assisted by the secret influence of the fox he was appointed to a high position in Szchuan, to which place, by a circuitous route, he at once repaired; but, however, not returning via Chinkiang-pu, where he had left his wife. His good fortune had soon led him to forget his benefactress, and as out of sight is out of mind he no longer cared for her, and sought in this manner to rid himself of her. Getting well settled in his office, with a good income, he heard no more of the fox and had quite forgotten her, when one day the fox came into his Yamén and demanded to be installed in her proper place as his wife. Influenced as formerly by her beauty and magnetic presence he made no objections. He prospered and, no doubt, they would have lived long and happily together, but he took to himself other wives, which led to misunderstandings and unhappiness. One day in the sixth month the fox, exhausted by the heat, fell asleep upon the floor of her room. As the soul left her body she resumed the shape of the fox. Her husband coming in saw a fox lying on the floor of his wife's apartments, and as the thought came to him that the woman who had bewitched him was this fox he seized a sword and sprang forward to slay her. Hearing the noise the fox awoke and at once resumed the form of the same beautiful woman. Angered at the ingratitude of the man whose life she had saved she demanded the return of the two pills she had given him at the time of his illness. He cast them into her hand and she disappeared. The official being deprived of the support of the magic medicine of the fox was at once seized with the former complaint and taking to bed soon solved the great mystery.

II. The Fox and the Farmer. A poor farmer in Hu-poh lived alone in his little straw-thatched mud-walled hut. As bachelors are wont to do he did not keep his hut very tidy. As he must cook his own rice he was content with a hot supper and what few leavings he could pick up for breakfast. A fox took pity on him, and when he was out tilling his little garden spot, would come into the house, and, changing herself into a woman, sweep the floor, make the bed and prepare a good hot meal of rice, with such vegetables and meat as the farmer liked best. It was a great wonder to the farmer to come in from the field and find a clean house with a nice dinner all prepared for him. Day after day the same thing occurred, until at last he determined to secrete himself and find out in what manner these things came to pass. Hid behind a water jar he patiently waited. Soon he was rewarded by seeing a fox creep slowly through a hole in the

wall and turning a somersault landed on her feet a handsome woman. As she turned, the fox's skin fell to the ground. The farmer quickly caught it up and hid it under the pig trough. The house having been swept, the bed made and the dinner cooked, she turned to the place where she dropped the skin, but it had disappeared. She had no recourse but to remain a woman and become the farmer's wife. One day he was carrying one of his children by the house, and in a joking way said, "Your mother is a fox." The mother at once demanded the proof of the accusation. He produced the fox skin, and with a somersault the wife was into the skin and scampered off, leaving him with his children. Neither did she return to keep his house or cook his meals for him.

III. The Fox and the Girl. At the foot of Ling-chee-shan, in Hu-poh, there died a young girl. According to custom she was buried in the ancestral cemetery at the border of the hill.

A fox came and remained on the grave. This at once excited the people, who declared that the girl was deified and her spirit had entered the fox. Two temples were erected, a small one over the grave and a large one at the other side of the hill. An idol was made in the form of the girl and placed in the larger temple. At once the fox left the small temple and took up a position behind the idol. Thousands came to burn incense and beseech the fox to work miracles. Many were healed, and the mother of the girl became rich by means of the number of presents and gifts of money brought to the temples. This kept up for three years. Then the Prefect came and put his seal on the image. The fox forsook the temple. So did the worshippers. Great cures had been wrought by the deified girl residing in the fox, and the fame thereof was spread abroad in the land.

IV. The Fox and the Peddler. In the northern part of the city of Nanking there dwelt in a small mean house old Mrs. Tsü and her only son.

They eked out a precarious subsistence on the profits of the sale of the biscuits which the son daily sold on the street. One day a young lady named Pao King came to the house, while the peddler was away, and told Mrs. Tsü she would like to be her daughter-in-law. She was finely dressed and bedecked with many jewels, and withal had the appearance of a child of wealth. Mrs. Tsü would not take her as a daughter-in-law because she thought Pao King must have strayed away from home and that the officials would soon find her out, and poor Mrs. Tsü dreaded the Yamén. Pao King said she could work and would make herself useful in many ways. Daily she came to help until a neighbor, Mrs. Liu, came and said she knew the girl and that she was an honest orphan, who

would make a good wife for Mrs. Tsü's son. All were agreed, and the peddler returning from the street was much pleased when his mother presented him with a beautiful wife. He was surprized to see the plain home transformed into a lovely room filled with new furniture. Clothing and food were abundant and of the best quality. On approaching home he saw the same old building, but within all was new, clean and warm. Mr. Tsü's business flourished as never before. His wife, who was a fox, managed so cleverly that they soon saved some money. The hut was replaced by a commodious residence, while money and friends were plenty. He was no more the itinerant peddler, but a rich and honored man. The household and business affairs were all in the hands of his wife, whose marvellous business ability and wisdom had made him rich. Seeing their good fortune Mrs. Liu asked for a reward for arranging the match. The fox gave her a bamboo cane and told her to take it home. On placing the cane on her table Mrs. Liu was astonished to behold a silver cane. Scarcely believing her eyes she took it to the banker, who paid her 30 taels for it. Time passed on until their son was 20 years of age. The fox had instructed him in accounts and all the business methods necessary to conduct the extensive affairs of the house. One day she persuaded Mr. Tsü to buy a coffin large enough for two. As he was getting old he consented. When the coffin came the fox told him they would both die the next day. The saying was fulfilled and together they slept the long sleep and were buried with all the pomp and ceremony wealth could procure.

V. The Talking Bird. There lived in Canton a man named Wang, who possessed a beautiful talking bird. Not a mere mocking bird or parrot but one able to carry on intelligent conversation, and plan or suggest matters of great importance to his owner. Wang and his pet were inseparable. Together they went to the Capital of the Empire. Unexpectedly Mr. Wang's money was exhausted and he knew not where to borrow or earn an honest cash. His melancholy attracted the attention of the bird, who told him to cheer up, as he had a plan to help him out of his trouble. "Take me," he said, "to the neighborhood of the palace and offer me for sale. After I am sold wait for me 20, *li* outside the city." A great crowd collected about them as they went talking through the streets. Approaching the palace a son of the Emperor, hearing the bird talking in such an intelligent manner, asked Mr. Wang if he would sell him. "No," said Wang, "the bird has been with me so long; I cannot part with him, neither is he willing to leave me." But the bird spoke up quickly saying, "I am willing to be sold," whereupon the owner offered to let him go for 10 oz. of gold. The prince

gladly paid the price and took the bird. On being taken to his new home the bird demanded meat to eat. It was given him by his happy owner. "I want a bath," said the bird. His feet, which were fastened by a cord to the frame on which he was carried, were loosed and he took his bath and flew to the eaves of the house to shake himself. During the drying he carried on a sprightly conversation with the young prince, after which he said, "I am going," and in an instant flew away to be with his old friend Wang. The prince attempted to catch the bird and Mr. Wang, but both had disappeared. Some years later they were both seen in Honan by one of the attendants of the prince. This bird had cleverly rescued his owner from distress and was able to keep away evil influences from those whom he wished to care for. If these birds are sold against their will they refuse to eat and die of starvation.

In addition to the superstitions illustrated in the above stories it is true that the Chinese are much opposed to killing a fox. In Wuhu the father of one of our helpers killed a fox and hung his skin up as a warning to other predatory foxes. The night following more than 20 foxes came and barked furiously around the house over which the skin was hanging. The neighbors were loud and positive in their assertion that calamity would speedily come to the rash destroyer of the fox. It is believed by many Chinese that many of the incendiary fires are lighted by foxes. If a fox barks at night incense must be burned and the proper worship conducted, or the result will be a fire or a death. Foxes are accredited with the power to secretly poison food in such a manner that a chronic form of indigestion, very common among the natives, is caused. The fox is feared and worshipped by the Chinese. As a last resort any one afflicted by the malign influence of a fox will indict him at the bar of some official, and this is said to completely neutralize his influence and drive him away. A few months ago a patient in our hospital was suffering from a complaint, the causation of which he ascribed to a fox. Many days' treatment in the wards was of no avail, and the patient left with the intention of indicting the fox before the Prefect. I expect he has obtained relief, as we have seen no more of him. Among the Chinese the belief prevails that some winds contain an evil spirit. For this reason the Chinese keep the windows closed and hang curtains about their beds. I attended a man who was suffering from paralysis of the lower limbs. He stated that he was passing the Confucian Temple, when an evil wind struck him, knocking him to the ground. He did not recover. He was utterly without hope, as he could not fight against the evil wind. The wind at the Confucian Temple, which is dreaded, is the ordinary small whirlwind, and any Chinaman seeing it coming will always

turn and retreat to an unexposed place until it is passed. Not only men but chickens and dogs are said to be paralyzed by these winds. These short references to the common superstitions of the Chinese may serve as an index to show the condition of mind of the average Chinaman. Anyone who believes such things is in a condition of absolute darkness, spiritually and intellectually. The beginner in natural philosophy and the youngest student of the Holy Bible cannot believe them. We look earnestly for the speedy coming of the time, when the Light of the Word of God will dispel these dark superstitions and when we shall see this great nation in its right mind worshipping the Holy Spirit and undisturbed by the barking of foxes.

*The Work of our Association.**

BY REV. J. C. FERGUSON,

[Methodist Episcopal Mission, Nanking.]

DURING the General Conference of 1890 a few of us who were at that time actually engaged in educational work met in this room for the purpose of forming a society which would promote the interests of our work. Most of us who thus met were also members of the committee appointed by the Conference on "the subject of the School and Text Book Series Committee," and it was practically agreed that we should respond to the suggestion of the retiring General Editor, made in his report, that "a new committee composed chiefly of practical educationists who know by experience what are the essentials of a Chinese school or text book should be appointed." In accordance with this agreement the committee recommended to the Conference, and it was ordered that the assets and liabilities of the old School and Text Book Series Committee should be transferred to our Association. It is thus seen that our work embraces both what was voluntarily agreed upon by ourselves for our own benefit and also what has been assigned to us by the General Conference and the successors of the old committee. Our duty is both to ourselves and to the whole missionary body of China, and can be summed up in three points:—

1. To produce a series of school books suited for the use of mission schools.
2. To help each other in teaching, and
3. To grapple with the general educational problem of China.

My paper treats of these three ideas, but in the nature of the case can only be suggestive and not exhaustive.

* A paper read before the First Triennial Meeting of the Educational Association of China.

1. Our first work is to prepare a series of school books suited for the use of mission schools. Much had been done on this line by the old committee, and when they finished their labors works were available on almost all the subjects embraced by the curricula of our schools. Some of these were well adapted for use in the school room, and others were useful rather to the general reader and needed revision before they could be used for teaching purposes. The great lack of all was a common system of terms, which would enable the student to pass from one work to another with freedom and ease. In some works terms were used in a sense entirely different from their use in another work, and the result was confusion in the minds of students. In one work terms were translated, in another they were transliterated, and in still others native terms had been used. While the object of these books was only for general circulation among ordinary readers the evil was not so noticeable, but as soon as they were used in the school room they were found to be, in many cases, almost impracticable. This evil could only be overcome by the union of common interests as found in our schools. Something has already been done on this line by the arrangement of a series of mathematical works, which are printed in the same style, use common terms, and can be bound together as one volume or series. This embraces arithmetic, algebra, geometry, trigonometry, conic sections, calculus and astronomy.

The whole subject of scientific terminology, which was so ably treated by Dr. Fryer in his paper read before the General Conference, is of the greatest importance and ought to engross our constant attention. In some way some of us must find time to search out the terms used in native books and in the Imperial Dictionary of K'ang Hsi and decide upon their practicability and usefulness. It will be impossible for us to create a literature which will be of lasting benefit to China and which will serve as a valuable basis for all future development if we continue to ignore native terms which have a well defined meaning, and insist upon substituting for them manufactured terms. In this connection the early works of the Jesuit Fathers will be of great service, as many common terms were given special technical meanings by them and are now known by general students. Our work can also be greatly facilitated by constant communication with teachers in Japan and by reference to Japanese works. Many Western books have been translated into Japanese by natives who are specialists in the subjects of which these works treat, and as the majority of the terms used by them are expressed by Chinese characters we have an excellent guide to a knowledge of the best method of expressing ideas so as to appeal to the eastern mind. In this way we can avail ourselves of the

labors of the Japanese specialists and can also keep our terms in agreement with theirs. Too much importance cannot in my judgment be attached to this, and we can thus answer the objections of those who decide against our books because they are not the products of a translator who is a native and a specialist in his subject. Granted that the terms are fixed by native Japanese specialists and expressed by Chinese characters the other work of translation can be readily accomplished by one who has only an ordinary lay knowledge of his subject.

Our range of text books ought to be so broadened as to embrace text books designed for use in medical and theological schools. Such schools are being established in an increasing number and are as deserving of our earnest support as our colleges and technical schools. Up to the present time there has been almost nothing produced on these two lines, which is of value in the school room, and teachers are obliged to prepare lectures founded on foreign text books. This entails a great amount of labor upon several individuals, which could be dispensed with if text books were available. This Association ought to invite all physicians who are in charge of regularly organized medical schools and all clergymen in charge of regularly organized theological schools to become members, and ought also to appoint a committee to divide the work which needs to be done on these lines among those specially fitted for it and request them to prepare text books for use in school rooms.

In order to increase the sale of our text books endeavors ought to be made in all parts of the empire to sell our publications to native book dealers. An agent ought to be appointed to travel throughout the country and place our publications before the attention of these book stores and persuade them to keep them in stock. In this way our financial interests would be advanced and the general influence of our work increased. A smart business-like native could do good work for us on this line.

2. The second object of our Association is to help each other in teaching. It is of the greatest importance that we should give to China just the kind of school room instruction which is now needed and which is adapted to these needs. It is not sufficient that we should have our curriculum upon the standards of schools in Western lands and shut our eyes to the fact that their curricula are the product of the need of the various countries in which these schools are established. Much as we might desire to do so it would be manifestly impossible to force these standards into general adoption. We must teach that which will best fit our students for the race of life in which they are engaged and which will also fit them to accomplish the most for the development and advancement of their

own country. A careful comparison of our courses of study and a free exchange of ideas between ourselves will help to elucidate this subject. It may be found that too much attention has been given to abstract mathematics, which at best can only serve to develop the mental powers of the student, and that these mental powers could have been equally well developed by the study of some other subject, which would also in after life prove of practical value. The patrons of our schools are all practical men, and do not send their children to us for the purpose of having their literary tastes developed. Their own ancient literature furnishes abundant material for the literary value, and our Western knowledge will be unable for a long time, if indeed ever, to compete with it as a field for the self-contained book-worm. We are expected to give an education which will be of practical benefit to the student individually and to the country as a whole. A certain amount of mathematics will help toward this end, but our aim ought to be on this line to substitute the practical for the abstract, as, for example, navigation and surveying instead of analytical geometry, or mathematical astronomy instead of calculus. In the teaching of the sciences care ought to be exercised, so that the unimportant may not be given an equal place with the important. Chemistry and physics and geology afford opportunities for practical results, whereas botany and biology are subjects of no great concern in our present status.

Again, as concerns the teaching of native classical literature, is it best for us to endeavor to give our students a training which will fit them to compete in the Civil Service Examination for promotion to degrees and official life? This entails the teaching of 文章, which is said even by the most proficient of Chinese scholars to be a stupid and useless acquirement, whose only value is in enabling its possessor to stand a small chance for official promotion. Would it not be better to teach them to compare 論, which will fit them for the practical duties of a writer on current subjects. In my opinion we can never hope to compete with native schools which give their sole attention to preparing students to write the stereotyped essay, but that we can surpass them in turning out pupils who will be able to write in a clear and forcible style on subjects which are of greatest interest to the advancement of the country. The freedom of thought developed by the study of mathematics, science or foreign languages prepares the student for the ready and vigorous expression of thought just as it unfits him for the narrow confines of the pedantic essay. Would not our education tend to a more complete and well rounded development by giving up entirely the established essay and retiring to the composition which is really the more ancient form.

Again in regard to the teaching of English or other modern languages it is well for us to determine at what stage of a course of study such instruction shall commence, and how much shall be given so as to best educate our pupil. We have no concern with such schools as aim only to give a little English for mercantile purposes. These schools, no matter by what name they may be called, are not schools in any proper sense. However, such serious problems as to the relative advantage of teaching in the native or in a foreign language must be considered, and which plan promises the best results for China must be decided. Whether the subject be mathematical, scientific, classical or linguistic we must ever keep in mind the present need and the practical value.

It may be objected that this view of our educational problem is too utilitarian, and that we are called upon to develope the high scholastic idea of the West, as contrasted with the inferior scholastic idea of the Chinese. My reply to this is that whenever education wanders away from the practical there is but little choice between the subjects investigated. It is fully as much value to the world that the Chinaman should waste his energies upon the emptiness of the Book of Changes as that the German should waste his upon a Greek conjunction, but neither of them contemplate such an education as is within the scope of our effort. We must aim to prepare our pupils to bear the burdens of their ordinary life, to elevate the standard of living and to bring more joy and happiness into their households. The tendency of our teaching ought to be to develope unselfishness as contrasted with the selfish aim of mere scholasticism. We must give them that which they can give out to others in multiplied blessings. The late Geo. W. Childs beautifully expressed this in his two stanzas :—

“That man may last but never lives
Who much receives but nothing gives,
Whom none can love, whom none can thank,
Creation’s blot, creation’s blank.”

“But he who marks from day to day
In generous acts his radiant way,
Treads the same path his Saviour trod,
The path to glory and to God !”

Our education ought to promote general contentment, lessen the lawless violence which is now so common in China, stop the onslaught of religious persecution, diminish the distinction between rich and poor, procure more exemption to the wage-earner from incessant and exhausting toil and make the conditions of employment more humane and comfortable.

It is important, moreover, that great attention should be given not only to the right choice of subjects, as has just been suggested,

but also to proper methods of teaching. We shall fail in our purpose if we do not train the reasoning powers ; but effective training of these powers cannot be obtained by an arbitrary choice of this or that subject. The method of study is the all important thing. Scientific books, if taught by the laboratory method, will cultivate these powers, but if simply committed to memory they yield no mental discipline. The same is true in regard to mathematical studies. We must appreciate the difference between the mechanical method of instruction—which consists solely in forcing a certain quantity of mental food upon the pupil, regardless of its digestibility—and the natural method which furnishes mental food in a palatable and digestible form. If we simply teach so many facts our pupils will be no more able to argue scientifically than the ordinary Confucian scholars, and our education will have nothing more to commend it than that of the common Chinese system. We must train the mental powers as well as impart the knowledge of important facts. The method of developing these reasoning powers was expressed very clearly in a recent article in *The Forum*, by Pres. Eliot, of Harvard University. He names four processes of the mind, which should be developed : (1) Observation ; (2) The function of making a correct record of things observed ; (3) The power of drawing correct inferences from recorded observations ; and (4) The faculty of expressing one's thoughts clearly, concisely and cogently. These four processes deserve our attention and are applicable to the teaching of any subject.

I have called attention to the method of teaching for the purpose of suggesting a plan which will greatly increase the usefulness of any school. The Principal ought to prepare carefully and deliver monthly to all his teachers a series of lectures on Pedagogics or the art of teaching. These lectures ought to set forth scientific methods of teaching, which are suited to develop the reasoning power and will be useful in teaching any branch of study. Free discussions ought to follow these lectures, and thus the best methods could be reached and a healthy stimulation would be produced among our teachers. This plan gives the Principal an excellent opportunity to thoroughly supervise all the teaching of his school and to correct any improper methods of teaching.

3. The third object of our Association is to grapple with the general educational problem of China. We are in the midst of an old literary country, rich in traditional methods of study, and supplied with an immense literature. Our problem is not like that of those who undertake *de novo* to give an educational system to a people just emerged from barbarism. We must study carefully the present

system, note all its excellencies, point out its defects and assist in the process of reconstruction. They have a literature and schools, and they are reaching out for a wider range of studies. Our problem is to so use their literature that it will help these schools to train the reasoning powers of their pupils and thus fit them for the acquirement of any knowledge. We have all the tools ready for work, but they are dull and must be sharpened. The Government is also a friend to education, as it is indeed founded upon it, and can be relied upon to assist in any general plan which is reasonable and practicable.

The great defects in the present system are : (1) Private schools, which are not controlled by the Government or Board of Trustees. These establish their own methods of instruction, maintain their own ideas of discipline and are in every way law to themselves. One teacher is faithful and does good work, but his ten neighbors are almost sure to be either drones or scoundrels, so that the majority of boys who have been in school three or four years know almost nothing. (2) There is no standard of proficiency. Examinations are not held and pupils only suit their own pleasure in the amount of work they do. No pains is usually taken to develope habits of industry such as would need to be taken if there were a fixed standard. (3) The most serious defect is an utter lack of supervision. Absolutely no one cares how teaching is done, and teachers brook no interference, even from parents. The teacher has no one over him to correct his faults and praise his virtues.

The remedy for these defects is present in the existing system. The Government has officers who ought to be assigned to the duty of supervising the instruction of all schools. There is in every Prefecture an instructor (Fu Lao Sz) and in every district another (Hsien Lao Sz). Under early regulations these men were supposed to keep a watch upon all the students and literary graduates of their districts and encourage them to study, but at present this has fallen into disuse, and these officers have absolutely nothing to do except during the Civil Service Examinations. They ought to be given charge of all teachers in their district, be required to visit monthly or quarterly all the schools of their district and examine the pupils. These district instructors ought to report to the prefectural instructor who, in addition to this duty, ought also to supervise all the colleges of his prefecture. These prefectural instructors ought to report to the Literary Chancellor of the province and thus the educational work of the whole province would be joined together in one bond. If a new "Board of Education" were appointed at Peking, common instructions could be given to all Provincial Chancellors and thus the whole work of the country be unified. This could all be done

without the change of a single officer or the establishment of any new provincial machinery. Such a step, if taken, would result at once in a public school system, under which the children of all would have free schools provided. Every teacher who has now a school would be needed under this new plan, and many more. Boards of School Trustees would be established and a general public interest in education would be aroused.

This is but one phase of the general problem and is mentioned only to call the attention of the Association to the need of keeping in mind the great demand for a public education available to all. We must not confine ourselves to the simple interests of our own schools but must assist in solving the greater problem of general education. In this way only can we hope to cause our own schools to lead in the development of a thorough educational system in China.

I have thus sketched in a general way what seems to me to be "the work of our Association." It will be seen that it is by no means a small or unimportant work. We may not be able to accomplish all we desire or plan, but He who cares for the destinies of individuals and nations will use whatever little we accomplish to the furthering of His own purposes.

In Memoriam.

MRS. KROLCZYK.

On the fourteenth of January of the present year ~~there passed away~~ another of the old members of the China Mission band, and though she had not been in active service for a number of years, a short notice of her missionary career will, it is presumed, not be uninteresting for the readers of the "RECORDER." Mrs. Krolczyk first came to China as Miss Lechler in the beginning of 1853, and was then married to the late Rev. F. Genähr, of the Rhenish Mission, who had come to China with the writer of this obituary in March, 1847. At that time foreigners had not much freedom to move about in the country, yet after several unsuccessful attempts Mr. Genähr had succeeded in opening a station in a market town called Sai-heong, on the Canton river. There he preached the Gospel and taught a school with a view to train native evangelists. Several of these early scholars have become ministers of the Gospel and are still engaged in mission work, thus showing that the labours of Mr. Genähr had not been in vain.

The advent of a foreign lady was a great novelty, and it was necessary for Mrs. Genähr to confine herself entirely to the house, fearing that it might create a disturbance if she should show herself in public. However Mrs. Genähr soon collected some girls around her and taught them the way of life. It is pleasing to know that there are several of those yet living who, as grown up women, still cherish an affectionate remembrance of their former teacher.

The Canton war at the close of 1856 put a temporary stop to all missionary work in the interior of China. The missionaries of the Rhenish as well as of the Basel Mission, who gradually had found an entrance here and there, were obliged to leave their stations and to seek refuge on the island of Hongkong.

Some of them had a very narrow escape, one jumping over the roof and hiding himself in a pool, which was covered by wild pineapples, so that his pursuers could not find him, until towards midnight a friendly hand helped him out and brought him in safety. Another one, the late Mr. Winnes, was rescued by a body of English soldiers, kindly granted by the then governor of Hongkong, Sir John Bowring, and conveyed to the mainland in a steamer which the Superintendent of the P. and O. Company most liberally had allowed for the occasion.

The soldiers marched right up to Tu-kak, where Mr. Winnes was held for a ransom by the populace, and brought him safely to Hongkong.

The two ladies, Mrs. Genähr and Mrs. Krone, had most fortunately gone to Hongkong before the outbreak of the war, and did not encounter any danger. Later on the station in Sai-heong was wrecked by the mob, and all the belongings of the missionaries were plundered. The Chinese had not yet learned then to make any difference between the nations of Europe, and bundled us all together as foreign devils; and, having been so audacious as to make war on China, we must take the consequences. It was different afterwards when the French made war in Tonking and sent their ships also to China. At that time there was considerable excitement among the Chinese in the Canton province, but the Governor of Canton issued edicts informing the people that it was the French with whom China was at variance, and that the quarrel did not concern other nations. Consequently our stations in the interior were not molested then, and it was satisfactory to see that the Chinese had been compelled to somewhat enlarge their rather limited stock of geography.

The outbreak of the rebellion in India prevented a speedy termination of the war in China, and as there was no immediate prospect for the missionaries to return to their stations in the country, the schools were transferred to Hongkong in order that this important branch of mission work might not lie waste, whereas the connection with the congregations was kept up by correspondence as well as by occasional visits from the Christians. It may be mentioned that the latter remained steadfast during those trying times, and that when the missionaries, after conclusion of peace, were enabled to return to their posts there was great rejoicing and expression of thanks to God for granting the return of the shepherds to their flocks.

Mr. Genähr was not able to again take up his work in Sai-heong, and had to look out for another place. This he found in Hoan, where he rented a house and moved in with his family in the first part of 1861.

The people of Hoan were formerly wealthy, which was apparent from the solid style of architecture of the houses in the village. There was even a foreign-built house, which was known as the "Kwei-lau." There was still more the fact that among the females there were some educated individuals, and that there existed a girls' school taught by a native lady teacher. It was not an easy task for Mrs. Genähr to come to these learned folks with the foolish doctrine of the cross, but she made it a regular task to visit the women and to emphasize her story of the good shepherd by showing them pictures of Bible history, and impressing on the minds of her hearers the necessity of trusting in Jesus as the only Saviour of the world.

Mr. Genähr was at the same time busy in his school, and did also very valuable literary work, of which the Tract of the Temple-keeper, another one on Geomancy, Bible Stories of the Old and New Testament in rhyme of four characters, and a book entitled "The Scale of Truth," give proof. There is still another work of his pen, a sort of catechism, which was highly valued by the students in mission schools; the book containing a very systematic exposition of the Christian doctrine, with copious references to the Bible text. In the year 1864 all of a sudden a storm burst over Hoan and desolated this happy mission home. Cholera broke out and took off Mr. Genähr and two of his sons in one day. When the writer hastened to the scene of the calamity he found his dear sister in deep affliction, mourning the loss of her beloved husband and two dear children. The dead were already buried, Mr. Winnes having sent a number of Christians from Li-long to do the needful, as the people in Hoan were so much terror stricken that no one would lend a helping hand to effect the burial. One boy was still dangerously ill, but happily recovered gradually, and there were four children left to the bereaved mother, of whom the youngest was only fourteen days old. Truly this was a picture to move the heart of a stoic—as Mr. Murrow put it, when he mentioned the occurrence in the *Daily Press*.

The Lord sustained the afflicted widow in her deep trial and made good his promise, to be a father of the fatherless and a judge of the widows. The year following Mrs. Genähr went home with the rest of her children, and was accompanied by Mr. Winnes, who happened to return on furlough.

After a stay of two years in Germany, Mrs. Genähr came out once more to China and was married to the Rev. A. Krolczyk, of the Rhenish Mission. Things political had greatly changed in China since the conclusion of peace in Tientsin; the missionaries had obtained more freedom, and armed with a passport could move about in the country, not only without let or hindrance but even protected by the Chinese authorities. Thus Mr. Krolczyk had succeeded in obtaining a footing in the town of Shik-lung on the east river, where he rented a house, erected a chapel, opened a boys' school and dispensed medicine to numerous patients. The many waterways leading from Shik-lung into all directions of the compass greatly facilitated travelling, and the prospects were very hopeful as regards the extension of mission work. The people on the whole were not unfriendly, and even allowed the foreign lady to pass to and fro without molestation. It was the unfortunate affair of the Genii Powder in 1871 that brought calamity over Shik-lung, and again put a stop to a most hopeful work, in which the missionary and his wife were engaged with all their heart. When the excitement of the people, in consequence of false rumours, ran high, the Mandarin in charge of the town came personally to the mission house and urged Mr. Krolczyk to flee in the night to Canton, offering to send a gunboat along for his protection, and adding that he would be entirely unable to save them from violence by the mob when daylight was coming. Mr. Krolczyk accepted this kind offer with thanks, and thus escaped unhurt with his family, whereas the mob really attacked the mission premises at daylight, heaped all the furniture and books in one heap and set fire to it, also demolished the house, chapel and dispensary. For this loss an indemnity was given, but the damage done to the mission work was irreparable. Mr. Krolczyk sought shelter in Hongkong, where he remained till August, 1872, when it pleased the Lord to suddenly remove him from this world. An apoplectic stroke terminated his life, and thus

Mrs. Krolezyk was again deprived of her stay of life. Well might the words of the prophet apply to her: "Oh thou afflicted, tossed with tempest and not comforted." But the Lord did not forsake her, and dealt with the sorrowful widow according to His promise. "For a small moment have I forsaken thee, but with great mercies will I gather thee." In 1873, just twenty years after her first arrival in China, Mrs. Krolezyk left the field for good, taking two more children with her, which the Lord had given her. The spiritual children remain in China, and there are not a few on whom her Christian love, her humility, her faith and devotion made a lasting impression. Another twenty years of pilgrimage were allotted to her, and she always preserved the warmest interest for China, as she also kept up a correspondence with some of her former pupils. It gave her the greatest joy to see her second son, Immanuel Genähr, join the mission in China in 1882, and no less willingly she gave her eldest daughter, Hanna Genähr, to the Rev. C. Maus in marriage. Her youngest son, Gottlob Krolezyk, graduated in Tübingen and entered the ministry shortly before his mother's death.

It was on the sixth of January that Mrs. Krolezyk, in spite of the severe cold, went abroad to join a missionary meeting. In the evening she complained of extreme fatigue and retired early. Soon it was evident that inflammation of the lungs had set in, and that there was little hope for her recovery. But she was prepared, and said she rejoiced to go to Jesus. When the Lord said: "In the world ye shall have tribulation;" it was particularly applicable in her case; but He farther said: "Be of good cheer; I have overcome the world," and this was her experience likewise. She would look upon adversity as a means of showing the path of life, and having attained the end she will be able to say: In Thy presence is fulness of joy, at Thy right hand there are pleasures for evermore.

R. LECHLER.

Hsin-nen, 1st June, 1893.

BY REV. WM. A. CORNABY.

[Wesleyan Mission, Hankow.]

(Published by request.)

Among the many mourners at our dear brother Argent's funeral, was a young man who turned away homewards saying to a friend, "Who will be the next I wonder?"

After two years that same cemetery saw an even larger gathering of mourners, and the words were quoted—in syllables that would hardly come—by his friend over his own grave. It was our brother Wikholm, of the Swedish Mission who, with his companion Johansson, were so savagely murdered at Sung-pu on the first of July.

The details are familiar to you by this time. There was no irritating cause for the riot, such as newly-built foreign style houses, no violation of the laws of *fung-shui*, no orphanages to be credited with eye-scooping practices and the like, everything done, except flight, that could be suggested; promises of protection made, which seem never meant to have been fulfilled, the very mandarins of the country, one of the prime movers

in the preliminaries of this outrage; and then a mob of ten thousand beat on the death of two, who had come to live near a town where the people were friendly, and had taken up residence in full accord with treaty regulations, the Imperial proclamation and their own passports.

It was a *diabolical* outrage. I use the word advisedly and with a purpose, for, if it be allowed, there is an argument to be built thereon. The Sung-pu riot was the work of demons. Demons exist. Then do not good spirits and the Good Spirit? The mob was set on fire of hell; then is there not a fire of heaven, a fire of Love, a force of ten thousand-fold potentiality, which must in the end overcome the forces of hell, even as it has already given the Victor's chaplet of life to the two martyrs?

You may not need the argument. We have other evidences of the upper spiritual world. But by such a ladder one's faith becomes vivid assurance, and the life of service is henceforth lit more than ever with the light of eternity, where Love reigns in patient assurance of more than conquest.

Thus faith gains a new sight of the Christ *standing* at the right hand of God, more than interested in those who are now with Stephen sharing his unutterable reward.

There was a text quoted in the simple Biblical funeral service, which we had never realized so much before, "I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held; and they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest for a season, until their fellow-servants also and their brethren, that shoul'd be killed as they were, should be fulfilled" (Revelation vi., 9-11.) Solemnly suggestive are the last words, echoing the question, "Who will be the next?"

But that text carries with it the whole of the book of the Revelation. It is real every word. We *see* it all and see most the glorious consummation, the marriage of the Lamb that was slain to His blood-bought Bride, now fearless and reigning with Him far from the world of even joy tears. Yet so near to those who are near to the Lord Jesus Christ—the bride's love and the bride's hopes already in those who are in Christ.

More martyrs yet! Yes, we will be witnesses, and whether by blood spending or blood spilling, or both, we will do and bear; in sacramental union with Him we will "proclaim the Lord's death until He come." His boundless might of love makes the prospect a joy.

In His appearing there will be full and final 'manifestation.' But in the light from Heaven's door, so widely opened to let the two martyrs in, there is a manifestation already.

Thank God we are not on the wrong track. Thank God for what in lives blood-bought and blood-washed does glisten in that light of revelation.

And we are manifest in the consciences of others. There were men in that gathering at the grave who will not so lightly sneer at the word missionary again. They have heard the tale of devotion to Christ. They now hear words of the book they so seldom open—for some only hear the Scriptures read at funerals—and now these words and those of the living epistles flash out as true. See one of them is wiping away a tear as he bows in silence while the solemn service is read, and the 'Christian's good night' is sung over the open graves.

But the revealing has another side. As the company wends its way homewards, first the sailors of three nationalities, then those weeping ones with red swollen eyes, there is a group of mandarins standing at the gate, whose faces, usually undecipherable, give one a shock. With baffled pride, and heartless promise breaking exposed, the men of anti-foreign and anti-Christian hearts have had to attend the place where the last tribute of Christian love has been paid.

Tear marked faces of ladies, and a little prattling child make them almost cower. Chinese mandarins confronted with Christian grief, and simple truth saturated with loving sympathy. They are manifest.

Then there is a revelation for the hard-faced Chinese soldiers. Their coarse jokes are interrupted, and the remark is heard, "They are one kingdom after all." Yes it is even so. What are the barriers of nationality to those whom the King of kings has already crowned with the words friends and brethren! There is but one everlasting kingdom. The love which was manifest on the cross will be manifest as love militant until all hatred is banished to the pit of everlasting chains and death.

A cry for vengeance was uttered in the words of Scripture. But the service ended with our Lord's own prayer, and the Amen was said to "Forgive us our trespasses as we forgive them that trespass against us;" the Amen of assurance also to the ancient ascription of confident praise to Him whose is the kingdom, power and glory for ever and ever.

"O avenge us of our foe
And bruise the serpent's head"

is the cry, while we hope that some who took part in the horrible work of slaughter may, if sick, find their way to the mission hospitals, to be healed with loving care of more than bodily sickness.

In such a spirit of vengeance we renew our work. No truce with sin within and around. It is manifest. In defacing the bodies of our brethren its own mask fell. Sin meant that cowardly outrage. It meant the riot in old time, which ended in the Cross, but which could not find a guard strong enough to check the resurrection for a moment when once God's hour had come.

In the power of that Resurrection we go forward united in purpose as the mercenaries of hell were in theirs, to see the fulfilment of the prophecy with which our united letter of sympathy to Sweden ended. "Hupeh for Christ!"

Correspondence.

GOD'S OWN ESTIMATE OF HEATHENISM."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In a recent number of the RECORDER was an article with the above caption. Rev. Mr. Genähr pronounces the "argument exceedingly one-sided." There is some truth in that. We have been

hearing of late much of men's estimate of heathenism—of the estimates of comparative religionists, of philosophers—of learned scholastics and of advanced theologians. That is one side, but there is another side. It seemed quite in order, therefore, to ask what might be God's own estimate of heathenism. Hence the article in question. An opinion has been rendered by the

Supreme Judge, and we find the opinion itself with the reasons for it and the adjudication consequent, "all packed solid into a single Chapter in Romans." We do not find that opinion altered, or that adjudication modified in force, by anything contained anywhere within the two lids of the Bible.

Mr. Genähr thinks otherwise. We prepared ourselves to listen to explicit counter testimony of the Word of God, which he might adduce. But he does not furnish it. Inferential deductions and "accommodations" found serviceable elsewhere in an estimate of Paul's meaning do not shake the positive affirmations of that chapter. The judgment of God, that they who do such things are worthy of death, remains an awful and unshaken verity.

Instead of citations from the Word of God, which in view of his position we had reason to expect, Mr. Genähr tells us what Mr. Michie thinks to the contrary on the great question, and refers us to the beliefs and utterances of Origen, Tertullian, Clement, Justin Martyr Augustine, Lasanex, Lactantius Minucius, Edmund Spiess, the voices of the fathers generally and of a row of missionaries who have written for the RECORDER. These names are all very well in their respective places, but in this case many will prefer to have an estimate of heathenism held by men of inspiration,—by the Patriarchs, by Moses and Joshua, and Gideon, and Samuel, and Elijah, and Isaiah, and Ezekiel, and Daniel, and Peter and John and still further of Paul,—all of whom were in a position to form a correct judgment of the heathenism of their own days.

We have these questions to ask about them. Is there a single one of them found giving a testimony to minimize that severe statement in Romans? Is there a single one found forming an opinion that the

systems of heathenism of their day were any of them of divine origin? Is there a single one of them found uttering a sentiment adverse to the doctrine that heathenism is the expression of apostasy and that it is continually associated with the workings of the prince of the power of the air? If so let the chapter and verse be named that we may read for ourselves. If clear and explicit passages are produced it will not be necessary to call in Mr. Michie and the others.

Mr. Genähr says: "Dr. Ashmore regards Christianity and other systems of religion as possessing no common ground whatever and separated *for ever* by a profound and *impassable gulf*." He adds in a foot note that "there is a profound and impassable gulf"—after all—so that part of the sentence need not be considered. But I have looked over my article carefully and do not see where I have said that "there is no common ground." Those are not my words at all, but words which Mr. Genähr put into my mouth. I am sure he will kindly allow me to decline responsibility. On the contrary there is some common ground. A simple illustration will set out the whole case as I view it.

Here are two Mexican dollars; there is something in common between them. They resemble each other in size, shape and general appearance; they are intended to subserve the same ends; both are apparently of solid silver. But it is not so; one is a genuine dollar, the other is bogus and a counterfeit. One came from an authorized mint, the other came from a forger's den; circulating the one is lawful and honorable, circulating the other subjects one to the risk of a prison. Suppose now we were to apply to that counterfeit dollar the reasoning becoming current about heathenism. We will then be found saying, It is true there is an in-

side body of copper, on a stuffing of lead and tin, but let no one blind his eyes to the fact that there is also considerable real silver. Now silver is a good thing wherever it is found, and no man can speak slightly of that bogus dollar without reflecting on the genuine Mexican he carries in his pocket. The needs and desires which led to the utterance of the false are the same as those which led to the issuance of the real coin. On that account it is assumed that when it comes to the payment of taxes the government will accept the plugged dollar over its counter equally with the pure one. But will that be the way of it? Far from it!

In like manner the false religions have a deal of truth worked in one way and another. They would have but little hold on men if they had not. But the natural morality and the truths were then before the false religions had shot up into existence. It is true the false

religions were shaped with a view to meet certain actual human needs, but that does not make them of divine origin any more than were the fig leaf aprons of Adam and Eve. God made the fig leaves, but he did not stitch them into aprons. Adam and Eve did that for themselves. God made grain, but he did not distil it into whisky. God made silver, but he did not make it into bogus dollars. God made gold, but he did not run it into a molten calf. God created the materials of thought, but he did not arrange them into those bewildering systems of ancient philosophy, which have come down to us. God gave the "natural elements" of religion, but he did not weave them into those organized systems of paganism, which to-day present the greatest front of resistance to the Gospel. *God is not the Author of Heathenism. Then who is?*

WILLIAM ASHMORE.

Our Book Table.

Commentary on St. Peter's Epistles. Commentary on St. John's Epistles. By the Rev. J. C. Hoare, C. M. S., Ningpo. Price 5 cents each volume. Presbyterian Mission Press.

The title page of these little volumes is misleading; for the Commentary so far is on the *first* Epistles only of St. Peter and of St. John; but probably we shall be favoured ere long by a similar treatise on 2 St. Peter and 2 and 3 St. John from the same diligent and prolific writer.

Mr. Hoare has special facilities for the rapid (in other cases it would be *too* rapid) production and publication of commentaries on the books of the Bible, because of his continuous college courses of lectures to theological students. And the Churches in China have reason to thank him for giving to the public the fruits of his untiring

diligence and maturing scholarship.

Certainly he could not have done better when lecturing on 1 St. Peter than to follow the singularly rich, and learned, and spiritual commentary of the saintly Archbishop Leighton, and in his lecture on St. John's Epistles (which are especially valuable as giving hints to Chinese preachers for the division and arrangement of sermons) he has followed the lead of his own venerated father, a preacher, when in his prime, of singular vigour and lucidity; and even now, though past eighty years of age, proclaiming with power Sunday after Sunday the unchanging but ever new Gospel of the grace of God.

We may state generally that the style of these volumes is extremely simple; sometimes almost colloquial; though not degenerating into unscholarly diction. The print and

[August,

general appearance of the books is satisfactory ; though the type seems in some places to be somewhat worn.

We turn naturally to one or two best passages to see how familiar difficulties are brought before thoughtful Chinese students.

Mr. Hoare is commenting on 1 St. Peter iii., 19-20. And he does not follow implicitly or slavishly his great guide. He passes by without notice the Archbishop's ingenious but forced suggestion, given in a note, to the effect that the "spirits in prison" are sinners on the earth, led captive by sin and Satan. But he brushes aside as uncompromisingly as the Archbishop does the idea elaborated so learnedly by Bishop Pearson that St. Peter alludes in these difficult words to our Lord's mission to Hades, during the interval between His death and resurrection. Perhaps rightly so, for the doctrine, though almost fascinating in the possibilities it suggests, is yet strangely isolated. But it strikes us as a somewhat drastic way of rejecting a doctrine to say that "of this there are no proofs" when the advocates of the doctrine assert that the very text the commentator is discussing contains the proof required. We must also be careful not too lightly to ignore the similarly mysterious assertion in 1 St. Peter iv., 6.

Mr. Hoare's comments on the words "Baptism doth now save us," are specially clear and valuable. Then turning to 1 St. John v., 6-12, we find that Mr. Hoare does not trouble his students with textual criticism ; and he leaves and comments upon the much disputed seventh verse, without a word about its possible spuriousness. This we do not quarrel with, at any rate pending revised versions of the Bible. But we cannot quite follow Mr. Hoare's third point in his sermonette on these verses. "The third witness," he writes, "is in the heart, and this heart witness is everlasting life (永生是也). I know in my

heart that I have everlasting life, and I argue that this can only be given one by the Son of God ; and therefore, etc., etc." Is it not rather the conscious indwelling of the Son of God who brings life with Him than the life alone, which is meant as the witness ?

But on the whole these volumes are really valuable ; and we cordially recommend them.

Map of Parts of Kiangsu and Chehkiang Provinces.

We have received from the Secretary of the Christian Vernacular Society of Shanghai a pamphlet containing a nicely printed map of that portion of Kiangsu and Chehkiang Provinces, in which the Shanghai-Soochow Vernacular is generally understood. The pamphlet contains a list of the cities, towns and villages, mountains, lakes and rivers of this region, with the pronunciation in Mandarin and in the Shanghai Vernacular. It is the work of one of the members of the Vernacular Society, and is for sale at the American Presbyterian Mission Press. Price 25 cts.

Already we have had the Dictionary of the Swatow Dialect, by Miss Field, — quite a pretentious volume, — the Vocabulary of the Ningpo Dialect which, though begun by Mr. Morrison, was completed and put through the Press by his wife, besides various other works, educational and otherwise, for which we are very much indebted to the ladies, and now we have "An English and Chinese Pocket Dictionary, in the Mandarin Dialect," by Mrs. Arnold Foster, Hankow.

In the Preface Mrs. Foster says : — "Most students when beginning to learn the Mandarin dialect must have wished for a small English and Chinese Dictionary, which they could conveniently carry about with them and refer to at will. This little book has been compiled by selecting the most common words given in Dr. Chalmer's English and

Chinese Dictionary, to which a few more which seemed needful have been added. Students who are disappointed with the book because it does not contain all the words they want, are requested to remember that it was never intended to be a work of reference for those who had been many years in China, but rather a help for beginners; the number of words has been limited to 3,500 that the book may be printed in good type and yet in a handy form, and that its price may be within the reach of all who are studying the Chinese language."

Williams' system of Romanization is used, which, while not perfect, has the advantage of being known. Tonal marks are given, and in these 166 pages we have another neat helpful companion, which will aid the beginner not a little in overcoming the difficulties of this much abused language.

ANNUAL REPORTS.

American Presbyterian Mission in Canton, China, for the year 1892.

We join heartily with our brethren in South China in their grateful praise to God for the large accession to the foreign membership of the Mission during the past year; for the fact that 180 names have been added to the roll of the Church; and also for the great increase in number of secret believers and enquirers. The work seems to have been carried on with comparative peace and quietness. Several of the native Christians have suffered bitter persecution, but none, so far as known, have denied the faith, but have shown a patient, Christ-like spirit in very trying circumstances. The work of the out-stations has been pushed forward with gratifying success. The educational notes are full of interest and cheer, whilst the record of hospital and medical work fills us with admiration for the amount of work done. In the Canton hospital alone there were

during the past year 23,671 out-patients, 1,527 in-patients, 2,624 surgical operations, whilst 473 people were visited in their homes. The following is a summary of the year's work:—

1. Foreign missionaries in Canton	.. 18																
" " " Kang-hau	.. 3																
" " " Lien-how	.. 3																
" " " Hainan	.. 11																
" " " United States	9																
Native ordained ministers 3																
Native assistants	<table> <tr> <td>Licentiates...</td> <td>.. 3</td> </tr> <tr> <td>Preachers ...</td> <td>.. 27</td> </tr> <tr> <td>Colporteurs</td> <td>.. 17</td> </tr> <tr> <td>Bible readers</td> <td>.. 19</td> </tr> <tr> <td>Teachers (male)</td> <td>.. 24</td> </tr> <tr> <td> " (female)</td> <td>.. 24</td> </tr> <tr> <td>Medical assistants (male)</td> <td>6</td> </tr> <tr> <td> " (female)</td> <td>1</td> </tr> </table>	Licentiates...	.. 3	Preachers 27	Colporteurs	.. 17	Bible readers	.. 19	Teachers (male)	.. 24	" (female)	.. 24	Medical assistants (male)	6	" (female)	1
Licentiates...	.. 3																
Preachers 27																
Colporteurs	.. 17																
Bible readers	.. 19																
Teachers (male)	.. 24																
" (female)	.. 24																
Medical assistants (male)	6																
" (female)	1																
Number of native Churches	.. 13																
" communicants	.. 1,004																
" baptized children	.. 288																
Added on Confession of Faith during the year	.. 180																
Added by letter during the year	.. 20																
Dismissed by letter	.. 13																
Children baptized	.. 44																
Contributions	.. \$480.78																
Number of mission stations	.. 3																
" out-stations	.. 31																
" chapels in Canton	.. 3																
" day schools (boys)	.. 23																
" " (girls)	.. 20																
" boarding schools (boys)	2																
" " (girls)	1																
Scholars in day schools	.. 1,195																
" boarding schools	.. 306																
Total number of scholars	.. 1,501																

Canadian Presbyterian Mission in North Honan, China, for 1892.

This report is divided into two sections; first, Ch'u-wang Station, in the prefecture of Chang-te Fu, and, second, Hsin-chêng Station, in the prefecture of Wei-huei Fu. In the report of the latter there are graphically recorded several instances of turbulence. It seems, however, there is a growing marked friendliness. Whilst in this station the exigencies of the work during the year under review have prevented the members from carrying out a long cherished desire for an extensive series of tours, we are pleased to note that in the Ch'u-wang Station Messrs. Goforth and MacGillivray spent 275 days in the field, visiting 16 large cities

and 28 market centres. They attended altogether 34 fairs, each lasting from one to ten days. That at Hsün Hsien, near the home of the Christian Chous, is resorted to by people within a radius of 100 miles, and much literature was thus sent in all directions. One book with the station stamp brought a patient from Nan-yang Fu to Ch'u-wang, a distance of 250 miles. Men met at this fair were afterwards frequently encountered in travels, and books which had done good were discovered.

The following are some of the more palpable results of the year's touring: Advertisement of the Gospel and medical work; scattering Christian literature; imparting to many some better comprehension of our object in China; removal of suspicions in many cases by people actually seeing and hearing the foreigner for themselves; finding of interesting cases, who would not, or did not, come to the station; giving opportunity of more light to many who had Scriptures only and could not understand them.

Temperance Physiology Series. No 1. 孩童衛生編. Health for Little Folks. For Primary Grades. Translated and adapted by John Fryer, LL.D.

We rejoice that for the "Little Folks" in China, who are in many respects so poorly provided for, a most useful volume has just issued from the Mission Press. Some of our recently arrived missionaries, who are battling with the difficulties of the language, may look it over in wonder and question whether it is really *for the children*. We wish the day-school pupils, and not alone the most intelligent of these, might be able to read

it easily and understandingly, but we fear the style is beyond them. It is in simple Wēn-li, and yet we wish it were much simpler, for our standard for *simple* Wēn-li is *very high indeed*. But we seem to be finding fault when we really wish to praise, and the words "For Primary Grades" on the title page lead us to hope that this book may be widely introduced into our mission schools and that the subjects of physiology and temperance may occupy some of the time that was formerly given to the recitations of the classics.

The book is indorsed by Mrs. Mary Hunt, who is National and International Superintendent of the department of scientific instruction of the Woman's Christian Temperance Union. Her heart has long wished to help the children of China as well as those of our more favored home nations, and with the assistance of a "middleman" she finds her desires admirably met by Mr. Fryer. The paths into which he leads are indeed many, and we are happy that into this one the children are asked to follow him. This volume is No. 1 of the Primary Series, and we understand is to be followed ere long by others. When we read that it is "adapted for use in Chinese schools, with additions on Opium-smoking and Foot-binding" we feel that a good beginning is indeed made. Large type, good paper, numerous and well chosen illustrations, all contribute to make this volume one which it is a pleasure to read, and we lay it down, hoping that many of our readers will find in it what Watts would designate as a useful "dumb-teacher" for their schools.

M.

Editorial Comment.

THE 1st of July, 1893, will hereafter be a marked day in the history of missionary work in China, as on that day two of our Swedish brethren were murdered in Sung-pu, and murdered, too, in a manner hitherto without parallel in the annals of missionary work in this country. There seems to have been no preparation, in this instance, by the people's being wrought to a pitch of frenzy by stories of queue cutting, taking out hearts and eyes, kidnapping, and the like, but a coolly planned, publicly announced and diabolically perpetrated murder. Nor does it seem to have been by the people of the place where the missionaries lived,—they appear to have been friendly enough and to have made no objection to the presence of the missionaries among them. To what extent there was official connivance or even complicity in the murder, it is impossible at this writing to say with certainty.

It is rather, however, for the after effects of the riot that our sympathies are stirred. The two martyred men are past all need of sympathy or commiseration. But following in the wake of the riot, and apparently as a severe retribution upon every one who can be found that ever in any way favored or helped the missionaries, we hear of one who had been a messenger and water-carrier for the missionaries being beaten with 1,200 strokes and tortured with unmentionable cruelty. We hear of the whole village where the missionaries lived being depopulated through fear of the officials,—and that, not because they had joined in the riot but because they had ever allowed the missionaries to live at peace among them.

What the outcome will be no one can tell. It looks as if the

officials were determined to make such examples of those who had in any way helped the missionaries in securing a house, or treated them with kindness, that no missionary would ever again venture in such forbidden regions, or, if he did, that no native would be found so bold as to give him shelter.

Meanwhile, what is to be done? As soldiers of the Lord Jesus Christ, whose weapons of warfare are not carnal but spiritual, should we not report at head-quarters? The Disciples took up the headless body of John the Baptist and buried it and went and told Jesus. Certainly we should cry mightily and unitedly to God. Let us listen to His voice as he says: "Be still and know that I am God. I will be exalted among the heathen, I will be exalted in the earth."

Through the courtesy of the Rev. T. Richard we publish the following, which was prepared for and will appear in the current number of the *Messenger* :—

Right of Residence in the Interior.

As many missionaries in the interior are getting anxious about their safety and are asking what rights they have, the publication of the following will be of importance. Besides the Treaties, concerning which there are different interpretations, the Chinese government has issued Regulations, which were re-published (in 1886) in the Viceroy Li Hung-chang's book on *Foreign Relations*. The Regulations may be summed up thus:—

1. That no land in the interior is to be sold to foreigners as such on any condition whatever.
2. That land for mission purposes can be sold if it is clearly stated in the agreement by whom it is sold and that it is for the use of the "Chinese Christian Church."

3. That before this can be done the local magistrate must be first consulted, and after he has satisfied himself that the people of the place have no objection then he may permit the sale.

4. But whenever a man sells houses or land to a foreigner, without consent from the local mandarin, he is to be at once seized and punished for it.

Therefore it follows that according to these Regulations, which are the recognized law of the mandarins, the missionary has no "rights" to claim in the interior if the mandarins or people are against him, and that whoever wishes to live in peace can only do so by cultivating friendly relations with the mandarins, the gentry and the people. The Edict of 1891 while it enjoined the suppression of riots did not abrogate these Regulations.

Moreover, to counteract the growing friendliness of Chinese towards foreigners the government continues to permit the circulation of the vile and horrible calumnies against foreigners and Christians, which are in their Blue Books (King sheh wén su pien) and other books like it. Thus fresh prejudices against foreigners and Christians are daily sown throughout the empire, and therefore when anything has only the *appearance* of evil the ignorant masses are easily fanned into wild passions and riots.

Even foreign Ministers and Consuls, though not all, warn missionaries that they go to reside in the interior at their own risk. All, however, claim three things at least, viz.: (1) the right to propagate Christianity throughout the empire; (2) the protection of travellers; and (3) that the life and property of their subjects shall not be at the mercy of lawless mobs. The interests of common humanity demands this latter. Still this last protection often unfortunately takes the form of inadequate compensations *after* mischief has been wilfully done and which can never be undone.

These being the main conditions of residence in the interior we print them for the benefit of those who have no access to the various authorities on the subject. They cannot be ignored until we secure better ones. The wise will ponder them and will act with wisdom and discretion. It is important, however, to observe that these Regulations have never been made known to foreigners. Had they been generally known many of our troubles might have been avoided.

TIMOTHY RICHARD.

IN connection with the Jubilee of the Free Church of Scotland, recently celebrated, it is given as a notable fact in connection with the secession in 1843, that "all the missionaries of the Church, to Jew and Gentile, without a single exception, cast in their lot with those who went out."

Missionary News.

BOOKS FOR THE GRACE EXAMINATIONS ARE NOW READY.

The Society for the Diffusion of *Christian and General Knowledge* has printed the following for *free distribution* at the autumnal examinations this year, viz.:-

Dr. Faber's—

On Industrial Arts.

„ Mining.

„ Development of Trade.

„ Missionary Societies.

Mr. Richard's—

On Hope for the Poor.

„ the Relative Position of Great

Nations.

Dr. Faber's are booklets of 8 or 9 pages, each with a Catalogue of Useful Western Books attached. Mr. Richard's are sheet tracts. Those wishing to have a consignment of S. D. K. publications for sale may also get small quantities by application to the Secretary, Timothy Richard, 51 Quinsan Road, Shanghai.

—In a letter dated July 4th, from Sui-fu, Miss Inveen says:—“All is quiet here, though we hear of difficulty in other cities in Szechuan, Chentu, Tongchwan and Dzianczyung. I am of the opinion, after having lived in Chekiang, that the Szechuanese are very excitable and somewhat bellicose. The Fu examinations are on, but all is quiet. Our mission has succeeded in buying a piece of land on the summit of a mountain 5 miles distant for a

sanitarium, upon which mud and thatch cottages are being erected. We are very thankful to have the place, as heretofore there was actually no place to which we could resort for necessary change.

—We understand that the American edition of Rev. J. H. Horsburgh's “Do Not Say,” is published by Messrs. Revell & Co., New York and Chicago; the Australian edition is in the hands of the Rev. H. McCartney, Caulfield, Melbourne; the English edition is in the hands of the C. M. S., Salisbury Square, London; the Danish edition (translated by M. C. Holst) is in the hands of the Danish Missionary Society at Copenhagen; and the German edition, Fraülien von Welting's Evangelical Mission, Blankenburg, Thüringia; the English edition, price 10 cents, can be had at the Presbyterian Mission Press, Shanghai.

Diary of Events in the Far East.

June, 1893.

24th.—Terrible explosion at the Government gunpowder magazine at Canton. Every building in the vicinity was completely wrecked, and in a village on the opposite side of the stream, which divided it from the factory several hundred houses were destroyed. The total number of houses destroyed is approximated at 400, and although no idea has been formed of the loss of life this must be considerable, while it is estimated that 300 persons were more or less injured.

—The Russian scientific expedition, commanded by Captain Roborovsky, and consisting of Lieutenant Kozloff, eight soldiers and three volunteer members, will leave the town of Prjevalsk about the middle of this month with the object of exploring several provinces of the Chinese Empire. It will make geo-

graphical and ethnographical researches and meteorological and astronomical observations. It is also proposed to make surveys of the country traversed and to collect botanical specimens. The expedition is being equipped by the Imperial Russian Geographical Society, and will be provided by the Ministry of War with arms and ammunition and the necessary mathematical instruments.

July, 1893.

1st—Murder of Messrs. Wikholm and Johanssen, members of the Swedish Mission at Ho-kia-pu, in the immediate vicinity of Sunz-pu, a large walled town distant from Hankow about 53 miles. Mr. Wikholm visited the place in March and succeeded in renting a house at Ho-kia-pu early in April. Immediately on taking possession of the house efforts were made to expel him from the place. Whilst anonymous placards were issued

by four bullies, the people generally appeared to be friendly; accordingly when in June Mr. Wikholm was joined by Mr. Johanssen it was considered unnecessary by them to leave their post during an approaching festival, at which it was rumored the missionaries would be driven out. On the fourth day of the festival a mob of about 10,000 people congregated at Ho-kia-pu, attacked the house of the missionaries and battered in the doors. Messrs. Wikholm and Johanssen fled from house to house, but after running over the roofs of 25 or 30 houses had to leap down into the street, where they were immediately killed by the mob, under circumstances of peculiar barbarity.

7th.—Indignation Meeting at Hankow to consider the circumstances connected with the murder of the two Swedish missionaries at Sung-pu.

13th.—The French gunboats *Inconstant* and *Comète*, lying off Paknam at the mouth of the Meinam, were unexpectedly attacked by a fleet of six Siamese gunboats, and at the same time the forts at Paknam opened fire. A sharp engagement followed, which resulted in the repulse of the Siamese, and the French-

men immediately proceeded up the river and anchored off Bangkok. Obstacles had been placed on the bar of the river, which was supposed to be closed to navigation at night and to require careful pilotage during the daytime. Torpedoes had also been placed in the river. Notwithstanding these obstacles, however, the French succeeded in making their way up without meeting with any accident. The gunboat *Lutin* was already at Bangkok, where she has been stationed for some time, so that there are now three French vessels lying off the city.

17th.—One of the largest public meetings ever held in Shanghai took place in the Astor Hall, called at the instance of the Municipal Council "to express the feelings of the community in connection with the murder of the two Swedish missionaries at Sung-pu on the 1st instant, and to decide upon what further steps should be taken under the circumstances." Resolutions calling upon Foreign Representatives to take measures to ensure the guilty parties being punished, as well as to take steps to prevent the recurrence of a similar outrage were unanimously carried.

Missionary Journal.

BIRTH.

At Wuhu, on 9th July, the wife of Rev. T. J. ARNOLD, Foreign Christian Mission, of a son.

MARRIAGE.

On 4th July, at H. B. M.'s Consulate, and afterwards at the Union Church, Amoy, by the Rev. J. Sadler (L. M. S.), FREDRICK RICHARD JOHNSON, National Bible Society of Scotland, to Miss FANNY GREEN, formerly of English Presbyterian Mission.

DEATH.

At Pakhoi, on June 18th, of dysentery, CHARLES STEWART BEAUCHAMP, the beloved only child of Dr. E. G. HORDER, C. M. S., Pakhoi.

DEPARTURES.

FROM Shanghai, 22nd July, J. F. DEX-DALE and D. M. ROBERTSON, of C. I. M., for England.

FROM Shanghai, on 24th July, Rev. W. M. HAYES, wife and family, for U.S.A.

THE CHURCH OF CHRIST IN INDIA

CREEDSBY LEAVENWALD

THE CHURCH OF CHRIST IN INDIA

Presented at the meeting of the World Council of Churches, 1954

By R. WELLS WILLIAMS, F.L.D.

MISSIONARY TO INDIA, 1880-1910

MISSIONARY TO INDIA, 1911-1940

MISSIONARY TO INDIA, 1941-1954

MISSIONARY TO INDIA, 1955-1960

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